

GROWING WIDER TO GO HIGHER: DEVELOPING A MODEL
OF TEAM LEADERSHIP FOR SUSTAINABLE
PASTORAL MINISTRY

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ABSTRACT

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The context of this project is Maranatha Baptist Church in Queens Village, New York. The problem of context is that too much of the administrative and pastoral workload is on the shoulders of the senior pastor thus thwarting the church's ministry. The hypothesis is that if selected lay members participated in a six-week training on the biblical model of team leadership, they will be equipped, empowered, and encouraged to serve in designated capacities to strengthen the ministry. The methodology used in this project was qualitative. Multiple sources used to collect data affirmed participants' gifts were intensified.

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First, I would like to take this opportunity to communicate my profound appreciation and eternal gratitude to my mentors – Rev. Dr. Phillip L. Pointer, Sr., Rev. Dr. Danielle L. Brown, and Rev. Dr. Charles E. Goodman, Jr. – for their vigorous, unending endeavors in providing me with the essential support and encouragement to arrive at the finish line of this Doctor of Ministry program. They would not let me quit or stay in my feelings; rather, they provided wise counsel and fruitful insight. I am better because of the investment they have made in my life.

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Special thanks, recognition, and appreciation to the wonderful people of Maranatha Baptist Church in Queens Village, New York. Both Rev. A’Kim Beecham and the congregation have given me the opportunity that I will cherish for all my days. Words are insufficient to convey how impacted I am by serving the church. Your belief in me have been an endless well of support and I thank God our paths have crossed. Further, I would like to thank Dr. Cummings for your professional editing of my work and ensuring the standards of United Theological Seminary were upheld.

I would also like to thank Rev. Dr. Ian Edwards, our faculty advisor, for guidance and overseeing my work and ensuring it was aligned to its intended theme and purpose. I must recognize my amazing cohort members Roderick Parks, Anthony Holmes, Dennis Bouch, Jamaar Jones, and Scott Cunningham. You all have helped me and prayed for me as we have traversed through this wonderful institution.

To my entire family, friends, and support system, I must say thank you for the nonstop encouragement. Your texts, calls, and love have been the push when I did not think completing this degree was possible. I am abundantly, absolutely indebted and most of all eternally grateful beyond words.

DEDICATION

As a child, I consistently questioned my journey wondering what life would be like if things were better until I read Romans 8:28; this passage reminds us that we know that all things work together for the good of those who love the Lord and who are called according to his purpose. Knowing that my life is on purpose and for purpose has changed my entire perspective on life. I would not be anything without the Lord. This entire doctoral work is dedicated to the glory of God. Navigating through the complexities of the human exchange has been hard, yet the Lord has been my help. I pray those who read this dissertation feel the grace and glory of God.

I also dedicate this work to my late grandmother, Ms. Martha Brooks. Her unfailing love, consistent push, and feisty attitude has reminded me, even in death, that living life is doable. The countless sacrifices she made have not gone unnoticed. As I endeavor to carry on her legacy, I press forward knowing that I come from good stock.

I am grateful to my brother, Jayvon Smith, who has always affirmed me to be the best version of myself. His love and nuggets of wisdom continue to be a springboard for me. Knowing he is my corner makes me courageous.

I also want to dedicate this to my goddaughters, Zoey Grace-Channel and Nylah Carol-Rose. May this achievement be a beacon of light that ALL things are possible if you only believe. May you grow in boldness and confidence.

ABBREVIATIONS

MBC	Maranatha Baptist Church
ESV	English Standard Version
NRSV	New Revised Standard Version

The greatest leader is not necessarily the one who does the greatest things. He is the one that gets the people to do the greatest things.

—Ronald Reagan, quora.com

INTRODUCTION

While traveling this journey of faith over the last few years, some things have been confirmed to me: we all need somebody. This can be summarized in the lyrics by Bill Withers from the song “Lean on Me.” This fittingly describes part of my journey in this doctoral program. I started this program as a full time employee, adjunct lecturer, and serving in second chair leadership as a preaching assistant. With all these projects going on, I had working and preaching assignments. At times it all felt too heavy. This writing is a testament that the same things I was experiencing personally, so was the pastor of my assigned context.

This doctoral thesis and project are rooted in the belief that to overcome burnout, one must leverage and utilized those around them. To that end, success is not individualist; rather, true success is found in collaboration. This work seeks to examine the realities of ministry burnout. Next, this work examines the way in which we rehash the spirit of burnout by equipping, empowering, and encouraging others to serve and use their gifts. To this end, this work is titled “Growing Wider to Go Higher: Developing a Model of Team Leadership for Sustainable Pastoral Ministry.” What follows is an outline of this doctoral thesis.

Chapter one, Ministry Focus, gives a description of some aspects of my spiritual journey highlighting some aspects of my upbringing, faith formation, higher education, calling to ministry, and professional development. It also offers some aspects of my gifts

and graces for ministry and passions. This unit includes some aspects of my context — presently in the bay area of California. Lastly, this chapter fuses my gifts and passion for ministry with my context of Maranatha Baptist Church to form my synergy which has become my ministry project.

Chapter two, Biblical Foundations, addresses a biblical motif that undergirds this thesis and ministry project of acknowledging burnout and the need for leadership development. The biblical passage that is explored is Exodus 18:13-26. Through exegesis and word study of Jethro, we see the value of his wise counsel shared.

Chapter three, Historical Foundations, examines the life, mental state, ministry, and legacy of Albert B. Simpson. It shares the ups and down, twist and turns of his life. The chapter also shares his recovery strategy from burnout and how it allowed him to have sustainability in his call.

Chapter four, Theological Foundations, is explored in this unit. Ecclesiology is the study of the church. The chapter provides the definition of “church” and its functionalities. In this unit the tools for understanding the church as both organization and organism are important. From the tenets of one’s understanding of the church, one sees pastoral theology at play. Pastoral theology points to leadership and its need for development is shown.

Chapter five, Interdisciplinary Foundations, examines burnout and how we can overcome it against the backdrop of collaborative/team leadership. This unit defines team leadership and expounds on the significance it plays in secular fields of healthcare, government, and the food industry.

Chapter six, Project Analysis, gives a synopsis of the expedition of this doctoral project. This chapter provides insight on the project design and the project's execution. This unit also highlights some of the associations of professional and contextual associates and the planning/revising needed to develop the project. This unit also gives some description of data collection and evaluation, a summary of learning for me in this program, and how this project can be replicated and improved. Lastly, it points out some things I have learned about myself while on this journey.

In conclusion, this work is testament to dedication and hard work with intentions to provide a healthy observation of its highlighted context. Heighten unaddressed ministry fatigue has resolved in lower positive results. In the same manner, the absence of adequate leadership training is unbeneficial as well. This doctoral dissertation proves overwhelming information across generations and a history that proves leadership development is always needed. This work used such data and history to provide a remedy to this prevailing issue. The researcher hopes to provide comfort to anyone who picks up this work.

CHAPTER ONE

MINISTRY FOCUS

Introduction

While growing up, I often would hear the preacher close his sermon with the story of a young boy who was traveling with his father along the side of a road. As they traveled, they came across a large tree branch. Not thinking the tree branch was heavy by the look of it, the son asked his father, “Do you think I can move this branch?” His father answered, “If you use all your strength, I’m sure you can!” As a result, the son tries to lift the branch for the first time and is unsuccessful. Taken aback by his inability to lift the branch, he sadly looks to his father and blurts out, “I can’t do it!” The father encourages him that he can, but he must use all his strength. The son tries a few more times straining and struggling, but he remains unsuccessful. Discouraged, he looks at his father and says, “Dad, you were wrong! I can’t do it; I’m using all my strength but it’s just too heavy.” The father said, “Son, you didn’t use all your strength because you didn’t ask me to help you.”¹ The lesson to be extrapolated is for one to realize that even if they can do it by themselves, they should not have to — especially when help is available.

As I have considered my own history, I have been the son. In the same matter, as I consider my spiritual journey, I have also seen this plot play out in churches way too

¹ David J. Wolpe, *Teaching Your Children About God: A Modern Jewish Approach* (New York, NY: Harper Perennial, 1995), 15.

often. This often looks like the pastor is expected to do everything, and as a result, he does not often ask for help in anything. The notion to fly solo and center – loudly and silently – often looks like the need to be in control while ignoring those around, neglecting to coach the talents of the team, and having an overload of work due to not stewarding effectively.

While we look to the senior pastor to do everything, there is a need for even the senior pastor to become like the son in the story and not ask for help. In fact, Louis Leo Holtz once said, “It’s not the load that breaks you down, it’s the way you carry it.”² This is where I am in the context where the pastor is facing tiredness of ministry and the exhaustion of a global pandemic and inquired if I would be able to come onboard to help.

Geographic Context

Maranatha Baptist Church, where I currently serve as a preaching assistant, is located in the city that never sleeps and has forty-six years of history, ministry, and service to the community of Queens, New York. Leading anywhere has its joys and its challenges. For certain, New York has it as a place that is multicultural and multiethnic. The twenty-seventh largest state geographically, New York has a population of over 20 million people. The state holds the fourth spot as the most populous state in the United States.³ This data shows at least a 2.2% increase since 2010. The most populated counties in New York are Kings County (2,648,771), Queens County (2,358,582), and New York

² Monte Carpenter, *Quotable Lou: The Wit, Wisdom, and Inspiration of Lou Holtz: College Football’s Most Colorful and Engaging Coach* (Nashville, TN: TowleHouse Publishing, 2002), 22.

³ “2020 Census Apportionment Results,” United States Census Bureau, <https://www.census.gov/data/tables/2020/dec/2020-apportionment-data.html>.

County (1,664,727).⁴ With such a large population and a variety of people, groups, and cultures, it was apparent early in its history that New York state rose to be one of the cultural leaders of the nation — inclusive of over 200 nationalities. These nationalities include those that are German, Dutch, Swedish, Portuguese, and more. According to the most recent data from U. S. Census, the racial composition of New York was: White: 63.66%, Black or African American: 15.66%, other race: 8.66%, Asian: 8.42%, two or more races: 3.15%, Native American: 0.41%, and Native Hawaiian or Pacific Islander: 0.05%.⁵

As a result of having such a diverse population, New York state also has a large number of religions. According to World Population Review, seventy percent of its inhabitants are Christians, including 39% Roman Catholic, 7% Baptist, 6% Methodist and 2% Pentecostal amongst the dominant believers. Other major religions include Judaism (9%), Islamic (6%) and Buddhism (1%), while 17% of New York's inhabitants have no set religious ideologies to follow.⁶

New York, NY

New York City (NYC), the capital of New York, is composed of five boroughs — Brooklyn (Kings County), the Bronx (Bronx County), Manhattan (New York County), Staten Island (Richmond County) and Queens (Queens County). These counties were

⁴ “2020 Census Apportionment Results,” United States Census Bureau, <https://www.census.gov/data/tables/2020/dec/2020-apportionment-data.html>.

⁵ United States Census Bureau (1840), “Population of the 100 Largest Urban Places: 1840,” United States Department of Commerce, Retrieved November 11, 2010.

⁶ United States Census Bureau (1840), “Population of the 100 Largest Urban Places: 1840,” United States Department of Commerce, Retrieved November 11, 2010.

created when the local governments were consolidated into a single municipal entity in 1898. New York City, since 1790, has been the largest city in the United States and noted to be the most densely populated major city in the country. Nearly 43% of New York State's population live in the 305 square miles that comprise New York City. The next largest city in the state of New York is Buffalo, with just over 250,000 residents. This means New York City is over 33 times larger than the second largest city in New York. New York's state capital, Albany, is home to just under 100 thousand residents.⁷

New York City quickly became the epicenter of popular culture, finance, and trade. Throughout history, we can see that New York City has survived the test of times. From the Progressive Era to the Harlem Renaissance to the Great Depression – even after the tragedy September 11th – New York City is still standing. According to a survey comprised of over 30,000 people in 2019, New York City was noted to be the greatest city. The city's experiences are filled with wonderful memories along with some pitfalls. During the Roaring Twenties, New York City had become the headquarters to more than one-fourth of the 300 largest corporations. Then the decade-long Great Depression hit causing the City to head in a downward spiral by the crashing of the Wall Street Stock Market in the 1929.

New York City, being highlighted as an unstoppable city, did not stay down for too long. Emerging from the Great Depression by 1940, the city had turned in an upward direction and flourished during time of World War II. The city's experiences busted again in population, wealth, and industry. The city took another hit after recovering from the

⁷ United States Census Bureau (1840), "Population of the 100 Largest Urban Places: 1840," United States Department of Commerce, Retrieved November 11, 2010.

Great Depression when a bomb exploded in the Grand Central Terminal on March 29, 1951. Not only did the City recover from the hits to its economy, it also recovered from the hits to its culture.

As time progresses by the year of 2020, New York City remains the most densely inhabited city in the United States. Home to 8.4 million people who speak over 200 languages, New York City has been described as the cultural, financial, and media capital of the world. The city has the highest population density in the United States. In each square mile, 26,000 people reside. Diversity and freedom have always been its leading force. From all over the world, New York City has become a leader in its own right. The city is viewed as the world's most economically powerful city. The highest rate of high school graduation is among white people with a 93.5% rate, and the bachelor's degrees among white people is 59.4%. The average household income is \$102,946 yet the poverty rate is 17.6%.⁸

New York City has thrived in all areas that helps to serve human needs. From technology to transportation to finance to fashion, from education to healthcare and even religion, NYC is a home to many different people. The city is home to many of the world's attraction sights. More than 52 million people visit New York City yearly.

Queens Village, New York

In observing the context from a closer viewpoint, I found the results of the MissionInsite data collection useful as it provides local data and projection that currently

⁸ United States Census Bureau, "Population of the 100 Largest Urban Places: 1840," United States Department of Commerce, Retrieved November 11, 2010.

impact the context. This collection of data reflects statistics from 2021 with a five-and-ten year projection. Each report aided the direction of this project to reinforce the need for church and communal development.

According to the ExecutiveInsite Report from MissionInsite in 2021, the population in a 2.5-mile radius is 303,173, with a projected decline to remain at 302,817 by 2026.⁹ Population is one of the useful demographic characteristics that considers the trends and its impact on the future. With a slight decline in population by 0.1%, the study shows family households are not growing like the population, suggesting a growth in non-family adult households.¹⁰ The QuickInsite shared the following:

- The population change: there is expected to be “little change” over the next ten years of growth. African Americans make up 55.2% of its current community.
- The school age change: expected to be a “moderate increase” over the next ten years.
- Families with children: expected to remain the same. The number of marital status of “never married” remains the highest at 40% of the community. The expectation is by 2026, it will increase to 42.8%.
- Education: expected to have a “mixed” level of education of adults between 25 and up.
- Employment status: expected to be a “closely split” between blue- and white-collar occupations over the next ten years. Currently, the percentage of white collar careers is 65.3% compared to the blue-collar career which is 34.7%
- Income: the median family income is expected to remain “about the same.” The number of families with annual incomes over \$100,000 will decline over the next five years.¹¹

⁹ Experian Marketing Services, “The ExecutiveInsite Report,” MissionInsite, <http://www.missioninsite.com>.

¹⁰ Experian Marketing Services, “The ExecutiveInsite Report,” MissionInsite, <http://www.missioninsite.com>.

¹¹ Experian Marketing Services, “The ExecutiveInsite Report,” MissionInsite, <http://www.missioninsite.com>.

According to the Quadrennium Project, a national survey conducted by MissionInsite shows personal growth as a priority of 7.8%. Denoting addiction support groups, health/wealth programs and practical training seminars are important. While this results in a change increasing the average, yet, according to the same survey, religious/spiritual programs are viewed as the least important at 11%.¹² This contributes to the reason of those outside of the church not participating because religious people are too judgmental.¹³

Additionally, I found the following to be noteworthy:

- Only 20% of the area has a personal relationship with Jesus Christ. While 41.8% do not believe a god exist – that the universe is all there is.
- Nearly 32.3% of the study area is actively in their religious congregation or community and 67.7% attend but are not involved.
- One strength of preference is opportunities for volunteering in the community.¹⁴

Ministry Context

Established by a young man who had one message – “Jesus Saves” – Maranatha Baptist Church (MBC) was established in a basement of Rev. Mixon. Originally from Baskerville, South Carolina, Rev. Charles W. Mixon migrated to the streets of Queens, New York, after having served in the United States Army during the Korean War. Upon settling in New York, Rev. Mixon was invited to serve in another army: the Lord’s Army.

¹² U. S. Census Bureau, Synergos Technoloiges, Experian, “The QuickInsite Report,” file:///D:/United%20Seminary/Contextual%20Impacts/QuickInsite.pdf.

¹³ U. S. Census Bureau, Synergos Technologies, Experian, “The QuickInsite Report,” file:///D:/United%20Seminary/Contextual%20Impacts/QuickInsite.pdf.

¹⁴ U. S. Census Bureau, Synergos Technoloiges, Experian, “The ReligousInsite Report,” ReligiousInsite.pdf.

He accepted the Lord Jesus Christ as his personal Savior at Springhill Baptist Church in Brooklyn, New York. Doing whatever his hands could find to do, he worked diligently at Springhill. After serving at Springhill for several years, his journey then led him to the Wayside Baptist Church under the leadership of Rev. Theodis Hutcherson. Being faithful in the ministry, servicing the community, and displaying Christian character, Bro. Mixon (at the time) soon found his God-given purpose.

Upon accepting his call to preach at the Wayside Baptist Church in Brooklyn, New York, Rev. Mixon was licensed to the preaching ministry on September 3, 1973. He was later ordained on February 7, 1975. As ministry expanded for him, the Lord quickly allowed his ministry to touch lives and lead people to Christ. It was evident that the hand of the Lord was on his life. Faithful to call to be a soldier, Rev. Mixon stood firm in faith and faithfully served others.

With the leading of the Spirit of God, on August 25, 1975, Rev. Mixon journeyed on to fulfill his purpose. In the basement of his home in Cambia Heights, Queens, he preached a message of hope. Going far and spreading wide, the Gospel message came loud with passion and conviction from Rev. Mixon. People came from near and far to stand by the fence and windows of “the basement” to hear encouragement and light. This began the birthing of the Maranatha Baptist Church. Maranatha is an Aramaic word meaning “Our Lord, come”!¹⁵¹⁶ *The Message Version* paraphrases it as: “Make room for

¹⁵ James Strong, *Strong's Talk Greek & Hebrew Dictionary* (Austin, TX: WORDsearch Corp., 2007), 155.

¹⁶ Jean-Claude Moreau, “Maranatha,” *Revue Biblique* 118, no.1 (2011): 51-75.

the Master.”¹⁷ This speaks volumes because that is exactly what Maranatha did to its core. The Church proclaimed: “the Lord is coming.”¹⁸ Meeting the needs of the Queens Village community through preaching and demonstration, Maranatha believed in the restoration of the whole person. Extending beyond spiritual needs, Rev. Mixon and Maranatha had a voice in the community. Rev. Mixon served as chairman of Concerned Citizens against Drugs, a board member of Community Board 13, and a part of the Southeast Queens United Coalition for Political Change, along with other social action causes.

Maranatha Baptist Church is a spiritual institution serving the social needs of its surrounding areas and beyond. At its nucleus, the church has been an inner-city church meeting the inner-city needs of the people thus fulfilling its mission:

And let us consider how we may spur one another on toward love and good deeds, not giving up meeting together, as some are in the habit of doing, but encouraging one another — and all the more as you see the Day approaching (Hebrews 10:24-25, NIV).

Maranatha became a safe haven to its community and congregants. Its second definition denotes a form of greeting of the early church to comfort each other in the face of persecution.¹⁹

Growing from fifteen people in its initial meeting to now hundreds, the congregation was too large to remain in the basement. Thus Rev. Mixon set his sights to

¹⁷ Bible Gateway, “1 Corinthians 16:22,” The Message (MSG), <https://www.biblegateway.com/passage/?search=1%20Corinthians%2016%3A22&version=MSG>.

¹⁸ Catechism of the Catholic church, “Part One: The Profession of Faith,” https://www.vatican.va/archive/ENG0015/_P1H.

¹⁹ Got Questions, “What does “maranatha” mean?,” GotQuestions.org, <https://www.gotquestions.org/marantha.html>.

find Maranatha a home that would accommodate everyone. Before the year of 1975 concluded, Rev. Mixon had found a home for the church, and in 1983, the church purchased its home Queens, New York. This facility now serves as its Fellowship Hall/Community Center in honor of its founder. It provides communal space for tutoring, funerals, and food distribution.

Rev. Mixon served for thirty years as senior pastor until the weariness of the assignment crept in. With the demands of ministry, family, and community obligations consuming his days, his body began to get weaker. Too far stretched, burnout began to set in. The fuel to keep going began to dwindle and sickness settled in. Without the proper assistance, Rev. Mixon asked youth pastor, now senior pastor, Rev. Beecham to assume more responsibilities at the church. Rev. Beecham quickly submitted to the call of succession. Due to the immediacy of circumstances and without sufficient training, he began to lead the congregation.

Doing what he saw his entire life, Rev. Beecham preached every Sunday and conducted Bible study every Tuesday. Serving as senior pastor for the last twenty years with no pulpit help, the pandemic shut down the regular activities of the church. During this time, pre-recordings and digital ministry came online in full speed. In an interview, Rev. Beecham shared, “Preaching these last twenty months has been crazy, Brooks! Learning new models and creating commercials, preaching eulogies while struggling through budget demands, seemingly all happened at the same time.” When asked the question, “What is the hardest lesson being learned during this time?” Pastor Beecham answered, “Learning how to manage.”

Ministry Journey:

The present context and my wondering about a project came together at a critical time. My introduction to the Maranatha Baptist Church was quite interesting. In this same pattern, an opportunity opened for me to periodically serve at Maranatha Baptist Church in Queens Village. Ironically, I had heard that the pastor needed some help in carrying the load of preaching and teaching, but I did not claim the opportunity. It was not because I did not feel equipped enough, but I did not feel like it was the timing of God. Almost a year had past, and I was to fill in for another preaching opportunity, then, the pastor and I saw the timing of God.

Prior to this, I had answered my call to the preaching ministry at the early age of fourteen. It was one of the coldest days that winter. I went for the first time in my life to church. It was Second Canaan Baptist Church, and the preacher that day was the youth pastor, Rev. Yasmine Bell. Adult church was upstairs in the main sanctuary, and the youth church was held in the lower fellowship hall. Rev. Bell read Psalm 27:10.

Although my father and my mother have abandoned me, Yet the LORD will take me up [adopt me as His child], (AMP).

Once she was done, I felt like finally someone has some answers. Though I was young, I had a clear understanding that I wanted some answers. From that day on, I consistently attended the church. I went from going to church to joining the church. Rev. Willie Dixon preached and then extended the invitation to Christian discipleship. The mass choir sang “Come to Jesus.” The words “He will save you just now” resonated with me. I did not completely understand what joining the Christ of the church was all about, but I was especially excited because I could finally join the different auxiliaries. Once all the new membership classes were over and I got baptized, I joined the junior usher board, junior

missionary board, and the praise/dance ministry. Deacon Favors became like a grandfather to me, as I would help him fix the vending machines. I loved it when the youth would go to the women's shelters and give out toys or every other Saturday the Soup Kitchen was opened and I would go and help serve. I became enormously infatuated with church, so much so, that beatings did not work anymore. If I misbehaved, my grandmother would discipline me by making me staying home on Sundays.

These passions were expressed more in youth church because no other youth wanted to participate. I was a dedicated attendee of Sunday school and used Deacon Favors' desk to do my homework on Wednesday while Bible Study was being taught. I would become distracted by the study, until one night Rev. Dixon asked, "What does it mean to confess?" No one answered. I jumped out the chair, ran to the other side of the lower fellowship hall, and loudly said, "To confess is not to just admit your sin but to say what God says about your sin." I had remembered that from our Summer Teen Vacation Bible School exam.

The class was full of adults; they literally stared at me, and complete silence filled the room. Boy, was I was nervous. Rev. Dixon grinned at me and said, "she's right." He then preceded to ask me, "In short, what is the believer's only comfort in life and death?" I remember that was the bonus question, and I did not get it answer correct on my VBS exam. I was not nervous because my Sunday school teacher, Deaconess Gant, made me rehearse the answer. I looked up and answered, "That I am not my own but all of me belongs to God. He paid for my sins and gives me everlasting life." I could hear Deaconess Gant chuckle. I went to walk away and she grabbed my shirt and said, "Sit next to me. You are special," she said as she walked me through the back of the projects

taking me home from church that night. It was becoming clear to some that God had his hand on me; my church saw it; and they fostered my growth. They made sure that every fourth Sunday I was on the program to either read a scripture, do the invocation, or give youth expressions. One of my role models at church was the youth pastor, Rev. Bell. She took me under her wings and cared for me as if I was her own daughter. She allowed me to join her on all of her preaching assignments, even when she conducted Saturday workshops in the association. Developing further, I began to have a strange desire to preach. Too nervous to vocalize, I silently felt compelled to share what I heard and received. I knew it would change all who would listen. Although I do not come from a line of preachers or community activists, I had a hunger within to operate in these areas and have always run after that very thing.

When I was thirteen, I remember through watching television: “Everybody’s looking for that something, one thing that makes it all complete. You’ll find it in the strangest places, places you never knew it could be. Who can deny the joy it brings, when you find that special thing you’re flying without wings!”²⁰ The lyrics from this song by Ruben Studdard began to prophetically confirm a zeal that I was developing. It was in that moment that it all made sense. I began developing a deeper love for the word of God and wanting to see the word come alive in my community. I would dream about it. I would go to school thinking about it. I would write journal entries about it. As a church body, we read, *The Purpose Driven Life* by Rick Warren. In these small group meetings, I knew I was called and destined to enlighten my family, my community, and culture through the proclaiming and teaching the Good News, and it was shown to me in a

²⁰ Ruben Studdard, “Flying Without Wings,” 19 Records Limited, 2003.

dream. What pushed me to acknowledge this “call” was because the Lord had always dealt with me in dreams.

At the time, Rev. Dixon was not the official senior pastor of Second Canaan. He was the interim pastor. I told him and Rev. Bell what I had dreamt about and what I was feeling. Never giving a response, they grabbed and hugged me tight. The meeting ended with prayer and Rev. Bell took me home. I was extremely confused; I mustered up courage to come into the pastor’s study and admit this, and no response was given outside of their hugs. I guess I was hoping for words of encouragement and adulation, but feelings of uncertainty started flooding me as I went home in silence.

A year later at the age of fourteen, Rev. Bell asked me to be the youth night speaker. With bubble guts and a cracked voice, I said, “Me? Okay.” I knew nothing about historical context, proper exegesis, or sermon prep because Rev. Bell declined to help me. One thing I always saw her do was pray about what to share first, so I followed the pattern. Unaware of where to go after prayer, once I felt strong about sharing, I journaled all my thoughts about it.

On June 27, 2004, for the One Hundred Youth in Red event, I would bring forth the word. All day in school, I was nervous and fidgety. Trembling the hour before the service had begun and when the choir had finished singing, I mounted the podium, open the Book of John to 4:23-24, and announce the topic: “What Defines a True Worshipper?” I Urged all to not be fake and false but to worship God in the spirit and with truth. I am sure I could have had a better, more clearer understanding of the text, but the congregation pushed me on and applauded my confidence as I stood on a crate and preached.

This would begin my journey as a preacher. Many of the churches who attended that night would invite me to preach for youth Sundays and joy night services. This gave me much opportunity to grow as preacher. I would get my dolls, teddy bears and a mirror, and I would practice, practice and practice some more. I was now seventeen, and a Baptist preacher told me, “You don’t have to preach like them [pointing to boys in roster at a Seven Up service] to preach good — just preach!” That statement still carries me to this day. To be feminine, dainty, and a learned preacher was a goal just like Rev. Bell.

The ministry of Second Canaan led me to develop as a preacher by investing in my library and attending retreats and conferences. This allowed me opportunities to further myself as a preacher and poet. I would write and read — read and write. I would read everything from Langston Hughes to the Bible. I was always inquisitive, so looking beyond the text was birthed from there. Opportunities opened for me to recite my poems at kindergarten step-up ceremonies to preaching at block parties. It was not long until my neighborhood, friends, and teachers knew I was on the road of preaching.

As I approached the college process in my eleventh-grade year, I had attended many college tours with Second Canaan and Frederick Douglass Academy II. Silently, I had an infatuation with Nyack College, but I tried to stray away because I wanted to be young. Since yielding to my call to preach at fourteen, I felt I had been robbed of my childhood. This was specially so for me being raised in a household that was not a part of the church. My grandmother was extremely strict. She did not allow me to go partying; she was strict about my curfew and even what I wore. So, in my mind, I had been robbed and I simply wanted to get away. I wanted to go to a “party school.” Ignoring my desire

to go to Nyack College, I applied to University of Albany. The letter came in the mail and I was not accepted for that Fall but for the Spring. I was not waiting though!

Disappointed, I began working on my application to my original dream — Nyack College. Once I had all my documents submitted, a few weeks later, a representative called and informed me that I was accepted and I had received a scholarship! I was excited that I was going away to college. I had a chance to get out of the hood, get into a new environment, and it did not cost me an arm and a leg — especially because my grandmother did not have it.

My time at Nyack College was a tremendous blessing. While there my love for worship, prayer, and theology expanded. Chapel was held three times a week; we rarely clapped and shouted aloud which was much different from my Baptist background. However, those spaces taught me how to slow down in God's presence. Prior to Nyack, I had never listened to Hillsong or even worshipped in a multicultural setting. To see African Americans, Whites, Asians, and Native Americans worship together was extremely beautiful and quite a shock. Of course, I was aware that not only Black people was in relationship with God, but it was a shock to worship with other people. This grabbed my attention and became a transformative moment in my life that we all needed the saving, loving, and big God. This was bigger than my limited worldview — a gymnasium turned into a place for worship every Monday, Wednesdays, and Fridays — where all of God's children could gather and worship. Chapel services and small groups throughout campus became an eye opener for me throughout my years of undergrad.

With a stabilized leadership at Second Canaan, and on the winter break from college during my freshmen year, I came home to preach my affirming sermon. Because I

had been preaching since fourteen, I was given a junior license (that my church created). The church had installed Rev. Wesley Wilson, Jr. as the official pastor, and I was now added to licensed minister. On the fourth Sunday in January of 2008, I stood beyond a real pulpit and deliver a sermon entitled, “I’m in the Hand of God,” from Jeremiah 1:4-9. Not only did the worship experiences change my heart, but my professors challenged me in my theological convictions. Though I was not a Bible studies major student, all students were required to enroll in at least twelve credits in biblical studies. As a communications major, I enrolled in Old Testament, New Testament, Christian Thought and Spiritual Formation classes. These four courses enlightened me to study deeper, build wider, and love harder. I grew immensely at Nyack while being in a community of young Christian believers that helped to foster my defense in the faith while listening to the faith stories of others around me.

Being a communications major at Nyack played a role in my preaching voice. The School of Communications helped me to write more clearly and think more widely. One of the best classes I took was Interpersonal Communication with Dr. Greaves. She was a professor who did not take any slack. She was a stern professor that was heavy on the elements that helped communicators communicate effectively. In our Introduction to Interpersonal Communications course, Dr. Greaves taught us that interpersonal communication is the exchange of information between people. We learned that there are four basic categories in Interpersonal Communication: verbal, listening, written, and non-verbal.

I learned to bring all these tools to the preaching moment in the pulpit which included learning to become pointed, stay in the text, and “loosen up in the moment” as I

would hear Dr. Greaves say in class. I desired more and more to study theology, church history, and preach more. So, I missed many parties and nights on the town, and I spent hours and hours listening to preaching — from Bishop Iona Locke to Rev. Marvin E. Wiley, from Dr. King to Rev. Al Sharpton. Much of their skills and techniques helped me greatly during finals of presentations. My undergrad studies had me study articulation, stage commandment, and even grow an ear for exposition. Landing an internship opportunity at Macedonia Baptist Church with Rev. Hinson in Piermont, New York, was great. I was able to build a youth ministry, and I served there all my years of undergrad. Twice a year we held a two-day youth conference. We gathered students from Nyack College to sing praise and worship and invited surrounding churches to be a part of this ministry which revived the vision at the church.

Seeking to regain my place and purpose, I transitioned my membership from Second Canaan to Inner City in New York, where Bishop Nixon was the pastor. Bouncing back from a very hard season of faith and family, I felt safe once again at church. Many of the sermons ignited my will to serve and rededicate my life back to the preaching ministry. For years at Inner City, I served on the youth department and preaching staff. I was given much opportunity to preach and teach in the stead of Bishop Nixon.

At Inner City, I would redevelop my voice starting from prayer then to proclamation. This caused me to hear God more intensely and hear the cries of the community more loudly. A new call was birthed in me. I surveyed my community and school systems and saw the decline of quality education. As a result, I joined my community board in Harlem and enrolled in Alliance Theological Seminary. This time

was great for me. I enrolled as a student for the Master of Professional Studies in Urban Theology. I grew further in my passions for social justice while forming an outlook on how to bring God to my city. Much of how to bring God to my city was expressed through the context of my spiritual formation.

While in seminary, I interned at the Mt. Zion AME Church in Harlem, New York, with Daniel Rodriguez. Assisting with the youth ministry and youth tutoring center, I was able to help close a gap within education. I participated in screening and hiring help for the youth while providing a learning environment for Christian education. Using my connections from my alumni and community to volunteer at the church, I saw two different communities being merged together for one cause: to build and impart into the next generation. In this same pattern, an opportunity opened for me to periodically serve at Maranatha Baptist Church in Queens Village, New York. Ironically, I had heard that the pastor needed some help in carrying the load of preaching and teaching, but I did not claim the opportunity. Not because I did not feel equipped enough; I did not feel like it was the timing of God. Almost a year had past, and I began to fill the pulpit for another preacher. At this point, the pastor and I saw the timing of God.

It was the fourth Sunday in March of 2019 — the month set aside to observe women's month. My original Sunday to be there was the third Sunday, but my schedule had not permitted it. So, on this fourth Sunday, I got a call early that morning from the chairman of the Deacon Board telling me, "Preacher, our scheduled preacher can't come. Can you fill in?" I replied, "I would be honored." After that service had concluded, Pastor Beecham presented to me his need for pulpit help, and I agreed; he then welcomed me as an often-invited guest preacher.

Developing Synergy

The needs of my context and my spiritual journey merged and my synergy developed that spoke volumes to the need of leadership development. Maranatha Church became like a second home instantly for me allowing me to use my education from seminary to help an urban church in an urban community be the hands and feet of Jesus. While serving here, I have learned much about congregational care, but not too much about pastoral care. It was this contextual backdrop that allowed this particular point of congruency to come. Considering who I am and where I am, a recent read of an inspiring book helped me to figure out what my assignment was.

The book *Helping Effortlessly: A Book of Inspiration and Healing* by Jenn Bruer stirred the course of my thinking for this synergy paper. Discussing in detail a journey most people, especially clergy men and women, do not talk about, Jenn Bruer walks the reader through her complicated journey of healing and recovery from burnout. Burnout, though still a taboo topic, has negative effects on leadership. I had not done much research on burnout, yet alone ministry burnout.

In my effort to answer this, I learned that burnout syndrome is one of today's most widely researched topics. Approximately, 1,000 articles have been published each year exploring the concept of burnout.²¹ Herbert J. Freudenberger has written extensively on the subject of burnout.²² He defined it as the state in which an individual who becomes exhausted by extreme demands on energy, capitals, or strength that led them to

²¹ C. Maslach and M. P. Leiter, *Burnout Research* 1, no. 1 (2014): 1–2.

²² M. B. Canter, L. Freudenberger, and Herbert J. Freudenberger, *American Psychologist* 5, no. 12 (2001): 1171.

become ineffective in achieving the intents and purposes.²³ Freudenberger reflects on a syndrome that he too has suffered from. He states the work conditions:

Most of what you do there, you do after your normal professional working hours . . . you start your second job when most people go home. And you put a great deal of yourself in the work. You demand this of yourself, the staff demands it of you, and the population that you are serving demands it of you. As usually happens, more and more demands are made upon fewer and fewer people. You gradually build up in those around you and in yourself the feeling that they need you. You feel a total sense of commitment. The whole atmosphere builds up to it, until you finally find yourself, as I did, in a state of exhaustion.²⁴

Burnout has been documented as a syndrome that could increase the potential medical use of people and an occupational phenomenon in the International Classification of Diseases (ICD) of the World Health Organization (WHO) since May 2019. “Burnout is labeled as an occupational phenomenon in the ICD-11 resulting from chronic stress in the workplace that has not been controlled. Burnout is not a medical condition or illnesses, but the reasons for contact of health services.”²⁵

Therein lies the common theme for myself and the context in which I currently reside. People, including the workers of the church, need adequate (paid) time off, sick days, and team/shared and leadership models to give them a reprieve from burnout. Workers need time to rest, reset, and recoup. However, many spiritual leaders are facing the fatal reality of burnout. In church, burnout is not often talked about and frowned upon. Burnout is why many walk away from ministry. According to the article “Why

²³ Herbert J. Freudenberger, “Staff Burn Out,” *Journal of Social Issues* 30 (Winter 1974): 159-165, <https://spssi.onlinelibrary.wiley.com/doi/abs/10.1111/j.1540-4560.1974.tb00706.x>

²⁴ H. J. Freudenberger, “The psychologist in a free clinic setting: an alternative model in health care,” *American Psychological Association* 10, no. 1 (1973): 52–61.

²⁵ World Health Organization, “Burn-out an ‘occupational phenomenon’ International Classification of Disease,” May 28, 2019, <https://www.who.int/news/item/28-05-2019-burn-out-an-occupational-phenomenon-international-classification-of-diseases>.

Pastors Leave the Ministry,” 50% of pastors have considered leaving the ministry in the last month. In addition, 50% of the ministers starting out will not last five year in ministry.²⁶ The demand to address ministerial burnout becomes more and more important for the minister and the congregation they are called to serve.

During this global pandemic, pastors are tired! The workload – the mind, the body, and the zeal of pastoring – can be quite tiresome. In the book, *Helping Effortlessly: A Book of Inspiration and Healing*, there are themes to explore into deep self-reflection that ends in a place of profound self-love. This is not just any self-help book; themes like the paleo diet, mindfulness, and forgiveness in this book challenge the reader to transform. Jenn Bruer says:

Helpers carry a heavy load, they listen, love, cry, and often go into the depths of others’ pain. They sometimes enter darkness that no person should have to step into: the darkness of the abuse of a child, of mental health, of our cultural propensity to sit back and do nothing about it. They bear this each day.²⁷

Ministry burnout has been one of the main factors of why most pastors walk away from the assignment. While the call to pastor is not easy, I believe it was not meant to be done solo. My projection in this work is to highlight the need to equip laity to serve in leadership roles that will help the senior pastor fulfill their pastoral duties. To that end, my project will focus on developing a team of leaders that will foster success and long-lasting ministry that is projected through teams and not a singular person.

²⁶ Fuller Institute, George Barna & Pastoral Care Inc, “Why Pastors leave the Ministry,” <https://shepherdswatchmen.com/browse-all-posts/why-pastors-leave-the-ministry/>.

²⁷ Jenn Bruer, *Helping Effortlessly: A Book of Inspiration and Healing* (Victoria, BC: Tellwell Talent, 2018), 35.

CHAPTER TWO

BIBLICAL FOUNDATIONS

Introduction

Leadership in the Bible has always been viewed as a complex subject because leadership from the biblical stance is such an enormous theme. All throughout the biblical canon, persons in positions of leadership are mentioned. Some of their executions of leadership and even styles of leadership are introduced to the readers. Much like the marketplace, the Bible explores the different styles of leadership: bureaucratic leadership, laissez-faire leadership, commanding, coaching and even servant leadership¹. Benjamin Forrest and Chet Roden suggest, although the Bible is not directly considered a leadership textbook, “it certainly speaks to leadership. Specifically, it speaks to the origin of leadership, the benefits of godly leadership, and the issues that stem from poor leadership.”²

Ralph Melvin Stogdill, an author and professor emeritus at Ohio University, provides clarity to the concept of leadership as the word “leader” has origins back to the 1300s and the word “leadership” itself dates back to the 1800s.³ Stogill examined over

¹ A. Bryman, *Leadership and Organizations* (London, UK: Routledge and Kegan Paul, 1986), 55.

² Benjamin Forrest and Chet Roden, *Biblical Leadership: Theology for the Everyday* (Grand Rapids, MI: Kregel, 2017), 121.

³ Ralph M. Stogdill, *Handbook of Leadership: A Survey of Theory and Research* (New York, NY: Free Press, 1974), 48.

3,000 pages directly related to leadership and suggested that there are almost as “many different definitions of leadership as there are persons who have attempted to define the concept.”⁴ It is evident that leadership is a vast topic and deserves careful examination.

While there are numerous articles and surveys on leadership, there still remain blurry thoughts about the measurements of its successes, failures, strengths, and weaknesses. William C. H. Prentice contends that a successful leader is one who can understand people’s motivations and solicit employee participation in a way that marries the individual needs and interests to the whole group’s purpose.⁵ Though his suggestion may seem obvious, leaders still struggle deeply with capacity and delegation.

Louis Leo Holtz, a former American football player, is acknowledged for being the head coach at several colleges. His work includes the New York Jets and the University of Arkansas. His career experiences cover a wide sphere of succession, growth, development, and motivation. In addition to the world of sports, he is known for many famous inspirational quotes. Louis Holtz once said, “It’s not the load that breaks you down; it’s the way you carry it.”

Thus, the purpose of this chapter is to set forth the interaction between the concept of leadership and the biblical text. The objective of this project is to equip and train laity to serve in leadership roles in their local church. The goal is creating a training model that will acknowledge, equip, and empower laity to fulfill their roles for the sustainability of the pastoral leadership. The scriptural reference chosen to undergird this doctoral project as it relates to equipping and assigning persons with the intent to prevent

⁴ Stogdill, *Handbook of Leadership*, 50.

⁵ W. C. H. Prentice, “Understanding Leadership,” *Harvard Business Review* 82, no.1 (2004): <https://hbr.org/2004/01/understanding-leadership>.

burnout is found in Exodus 18:13-26. Senior leaders must be able to effectively identify abled persons in the congregation to appoint to serve that will help undergird the weight of ministry. Thus, this aims to establish a biblical model of leadership that will support the senior pastor of Maranatha Baptist Church as he fulfills his pastoral duties.

In this text, Exodus 18:13-26, I will include an overview of the selected passage and a thesis statement. The next section of the biblical foundations will explore the literary context in order to gain a deeper understanding of the passage and how it fits logically within the Book of Exodus. An overview of the historical, social, cultural, and religious contexts will provide a deeper understanding of the text. This unit also will analyze the form, structure, and movement of the selected passage. A detailed analysis will be performed to examine key words, phrases, and themes. This chapter will conclude with a summary and a conclusion of the selected passage and how it affirms the doctoral project.

The next day Moses sat to judge the people, and the people stood around Moses from morning till evening. When Moses' father-in-law saw all that he was doing for the people, he said, 'What is this that you are doing for the people? Why do you sit alone, and all the people stand around you from morning till evening?' And Moses said to his father-in-law, 'Because the people come to me to inquire of God; when they have a dispute, they come to me and I decide between one person and another, and I make them know the statutes of God and his laws.' Moses' father-in-law said to him, 'What you are doing is not good. You and the people with you will certainly wear yourselves out, for the thing is too heavy for you. You are not able to do it alone. Now obey my voice; I will give you advice, and God be with you! You shall represent the people before God and bring their cases to God, and you shall warn them about the statutes and the laws and make them know the way in which they must walk and what they must do. Moreover, look for able men from all the people, men who fear God, who are trustworthy and hate a bribe, and place such men over the people as chiefs of thousands, of hundreds, of fifties, and of tens. And let them judge the people at all times. Every great matter they shall bring to you, but any small matter they shall decide themselves. So, it will be easier for you, and they will bear the burden with you. If you do this, God will direct you, you will be able to endure, and all this people also will go to their place in peace.' So, Moses listened to the voice of his father-

in-law and did all that he had said. Moses chose able men out of all Israel and made them heads over the people, chiefs of thousands, of hundreds, of fifties, and of tens. And they judged the people at all times. Any hard case they brought to Moses, but any small matter they decided themselves. Then Moses let his father-in-law depart, and he went away to his own country (Exodus 18:13-27, ESV).⁶

This passage was chosen because it shares the interconnectedness between the workload of leadership and a remedy for those who face burnout. Many senior pastors, like Moses, have had to lead under strenuous condition. In fact, with consideration of the COVID 19 global pandemic, more pastors today are faced with more difficulties, complications, stresses and even demands. In a recent study, Barna Group reported, 38% indicated they have considered quitting full-time ministry within the past year.⁷ Statistics show that there are many reasons that factor in a pastor's feelings of burnout.

- 75% of pastors reported being “extremely stressed” and/or “highly anxious”
- 70% of pastors reported they are underpaid
- 90% of pastors reported they feel fatigued and worn out
- 90% of pastors reported they work between 55-70 hours per week^{8,9,10}

Stress alone does not burn out pastors; burnout is also brewed from systematic implementation. In most church context, it is normally perceived that when one steps into

⁶ Unless otherwise noted, all biblical passages referenced employ the English Standard Version (Wheaton, IL: Crossway, 2008).

⁷ Barna Group, “38% of U. S. Pastors Have Thought About Quitting Full-Time Ministry in the Past Year,” <https://www.barna.com/research/pastors-well-being/?msclkid=ac91e426a94d11ecb02aab977c9a8329>.

⁸ David Ross and Rick Blackmon, “Soul Care for Servants,” <http://pastorsarepeopletoo.org/statistics>.

⁹ David Ross and Rick Blackmon, “*Soul Care for Servants*,” <http://pastorsarepeopletoo.org/statistics>.

¹⁰ Bill Gaultiere, *Pastor Stress Statistics*, Retrieved from Grey Matter Research, 2005 scientific study of pastors from every city in America,” <https://www.soulshpherd.org/pastors-under-stress/>.

the pastorate, it is a sacrificing of oneself. There is a mentality that a requirement for effective pastoral ministry is a “giving up” of oneself.

This biblical foundation will seek to provide grounds why this project can stand through the authority of scripture. As we look on the Bible, as being the “how-to book” for Christians, we must see it also as a model that will better the Christian human exchange. That includes investigating areas that are taboo such as rest and practicing Sabbath. This chapter will speak to a bible reference to prevent burnout and see the need to go wider in leadership capacity. Don Cousins, Leith Anderson, and Arthur DeKruyter, in their book, *Mastering Church Management*, share research conducted on pastors regarding the problems encountered in their local ministry context. The outcome highlights several issues directly related to delegation:

- Time management
- Leading the church through transition/change
- Recruiting willing workers
- Enlisting the most qualified laity for responsible positions
- Motivating and equipping lay people to minister among the lost¹¹

The remedy will encourage reimagining the future of the church through a team-oriented leadership model promoting appointment and delegation. This remedy can prove to be very useful to today’s church. Don Cousins supports this model by emphasizing, “administration . . . often spells the difference between pastoral effectiveness and

¹¹ Don Cousins, Leith Anderson, and Arthur DeKruyter, *Mastering Church Management* (Portland, OR: Multnomah Christianity Today, 1990), 34.

ineffectiveness.”¹² The embrace of a team-oriented model will employ healthy implications that will produce healthy pastoral theology, joy, longevity, and godly fulfillment.

Overview of the Book of Exodus

The book of Exodus is the second book of the Bible and listed as the second book in the Pentateuch. The word “pentateuch” is derived from a combination of two Greek words: *pente* meaning “five” and *teucho* meaning “book.”¹³ The Pentateuch – which includes the books Genesis, Exodus, Leviticus, Numbers and Deuteronomy – is congealed together in a stronger unity than the rest because it is the same section and the same narrative.¹⁴ As the second book of the Pentateuch, there is a clear interconnectedness to the book of Genesis. The book of Genesis ends with death of Joseph and Exodus carries on with the narrative thereafter.¹⁵ Walter Brueggemann contends that the connection of both books is important but also uneasy.¹⁶

¹² Cousins, Anderson, and DeKruyter, *Mastering Church Management* (Portland, OR: Multnomah Christianity Today, 1990), 34.

¹³ Walter A. Ewell and Barry J. Beitzel, *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 745.

¹⁴ G. A. Chadwick, *The Book of Exodus. The Expositor's Bible* (New York, NY: A. C. Armstrong and Son, 1899), 800.

¹⁵ A. H. McNeile, ed., *The Book of Exodus: With Introduction and Notes*, Westminster Commentaries (London, UK: Methuen, 1908), 221.

¹⁶ Walter Brueggeman, *The Book of Exodus*, in *New Interpreter's Bible Commentary*, vol. i-xii, ed. Leander E. Keck (Nashville, TN: Abingdon Press, 1994, 2004), 681.

The book of Exodus gets its name, “exodus,” from a Greek word meaning “exit,” “departure,” or “a way out.”¹⁷ The title “Exodus” comes from the title Codex Alexandrinus of the Septuagint version of the Hebrew Bible: “Exodus from Egypt.” In the Jewish tradition, the title consists of the opening words of the books: “And these are the names.”¹⁸ The title of the book is rather misleading. Israel’s exit from Egypt is the narrative that serves the first fourteen chapters of the book. The remainder of the book focuses on the journey to Sinai and the issues regarding the covenant.¹⁹ The title “Exodus” is commonly known in the Christian tradition.

Exodus, with its theological nuances of the New Testament, is considered pre-Christian and Christian, because “in Exodus God speaks of judgment and grace to a community of faith.”²⁰ The New Testament implication is derived from Roman 6:20-22, which shows the moving from slavery to sin to being slaves of God. Standing on this premise, “Exodus moves from slavery to worship, from Israel’s bondage to its bonding to Yahweh.”²¹ The book tells the story of oppression and redemption of human enslavement and divine salvation. Exodus chapters 1-12 presents a picture of deliverance. Thomas Whites notes that the remainder of the book, chapters 13-40, is “symbolic of the later life of Israel as a people who must continually recognize their absolute dependence upon God

¹⁷ G. I. Davis, *A Critical and Exegetical Commentary on Exodus 1-18*, in *International Critical Commentary*, Vol. 1 & 2, ed. G. I. Davis and C. M. Tuckett (London; New York; Oxford; New Delhi; Sydney: T&T Clark, 2020), 53.

¹⁸ Walter C. Kaiser, *Genesis-Leviticus*, *The Expositor’s Bible Commentary*, eds. Tremper Longman, III and David E. Garland (Grand Rapids, MI: Zondervan, 2008), 480-481.

¹⁹ Carol Meyer, *Exodus*, *NCBC* (Cambridge, UK: Cambridge University Press, 2005), 12.

²⁰ Terence E. Fretheim, *Exodus*, *Interpretation: A Bible Commentary for Teaching and Preaching* (Louisville: KY: John Knox Press, 1991), 1.

²¹ Fretheim, *Exodus*, 1.

as he sustains them through history.”²² The book of Exodus portrays a pivotal moment as it is crucial and important to the restoration back to God — beginning in Genesis.²³

Date of Exodus

The date of the book of Exodus is still being argued, for the biography of nation’s founding is not written in one book at a one time. Rather, as a nation, with Israel there was a gradual development of the nation’s growth.²⁴ Based on research, it is safe to say for one to better understand the book, one must agree that its history continues long after leaving Egypt. The accurate sequence of events found in the book of Exodus is difficult to confirm due to the long period of time that passed between the end of Genesis and the start of Exodus. Nahum Sarna shares thoughts on the time lapse between Genesis and Exodus, in *Exploring Exodus*.²⁵ Though three thousand years old, the Exodus – as history, as narrative, as metaphor, as model – continues to be vitally important for us today.²⁶

²² Thomas White, *Exodus*, BTCB (Grand Rapids, MI: Brazos Press, 2016), 121.

²³ Brevard Childs, *The Book of Exodus: A Critical, Theological Commentary*, OTL (Philadelphia: The Westminster Press, 1947), 36.

²⁴ A. H. McNeile, ed., *The Book of Exodus: With Introduction and Notes*, Westminster Commentaries (London, UK: Methuen, 1908), 223.

²⁵ Sarna M. Nahum, *Exploring Exodus: The Heritage of Biblical Israel* (New York, NY: Schocken Books, 1987), 29.

²⁶ Joel S. Baden, *The Book of Exodus: A Biography* (Princeton, NJ: Princeton University Press, 2019), <https://doi-org.dtl.idm.oclc.org/10.1515/9780691189277>.

Authorship of Exodus

While the date of Exodus is not determined — neither is its author. In Christian tradition, Moses is the only author of the book as gleaned through the understanding of the text.

And the Lord said to Moses, ‘Write these down, for in the accordance with these words I have made a covenant with you and with Israel.’ So, he was there with the Lord forty days and forty nights. He neither ate bread nor drank water. And he wrote on the tablets the words of the covenant, the Ten Commandments (Ex 34:27-28).

In addition to this reference, there are references in the New Testament that also support Moses’ authorship to Exodus and the entire Pentateuch. One scripture reference to support this is Jesus’ response to the Jews when he responded, “For if you believed Moses, you would believe Me; for he wrote about me” (ESV). In the book *An Introduction to the Old Testament*, several scholars collectively support the authorship of the book of Exodus as Moses and God:

The authorship of the Pentateuch is attributed to Moses in Jewish and Christian traditions. The authorship identification of the Pentateuch as the Torah of Moses already on the Former Prophets indicates that Mosaic authorship is embedded in the formation of the literature. Only God and Moses write in the Pentateuch. The divine authorship emphasized the religious authority of the literature as a revelation.²⁷

On the other hand, contemporary scholars argue for shared authorship of Exodus.²⁸ Much of the arguments concerning the book’s authorship has caused the doubts of the date of Exodus.²⁹ Another reason against Moses’ authorship is the

²⁷ Thomas B. Dozeman, Konrad Schmid, and Baruch J. Schwartz, *The Pentateuch* (Minneapolis, MN: Fortress, 2017), 33-34.

²⁸ John Durham, *The World Biblical Commentary: Exodus* (Waco, TX: Word Books, 1987), 400.

²⁹ Durham, *The World Biblical Commentary: Exodus*, 401.

impossibility of recording his own death (Dt. 34:5). The critics of complete Mosaic authorship hangs on the doorpost of “a series of real and written documents that were woven together by editors late in Israel’s history.”³⁰ John Smith supports that even with the lack of evidence of its authorship, the exodus occurred in some form.³¹

Although there is uncertainty of the historical background, dating, and location of Exodus, it is

far better to speak of the narrative of Exodus *in* history rather than *as* history and to be content with general historical context we can have rather than longing for specific historical proof we cannot have, at least until some dramatic new evidence is presented.³²

Although there are many arguments about the Exodus’ uncertainty, it does not dilute the fact that the book as a whole is extremely important to the biblical canon.³³

While there are arguments of the book’s authorship and date, the personification of the Lord Jesus Christ is clear. For many, it is believed that Moses was a type of Christ. Terrene Fretheim explains that Moses is ultimately saved to be the deliverer of the children of Israel much like Christ:

The exodus is a constitutive event for Christians; without it they would not be who they are: a redeemed people of the God of Israel. The understanding of the Christian Gospel has been decisively shaped by the exodus salvific experience. Jesus, like Israel, is called out of Egypt and tempted in the wilderness. He not only celebrates the Passover but a radical theological extension, is himself identified as the Passover lamb and the supernatural Rock who followed Israel in the wilderness. He assumes the role of the new Moses.³⁴

³⁰ Bruce Wilkinson, *The Open Bible: New King James Version: Exodus* (Nashville, TN: Thomas Nelson Publishers, 1997), 90.

³¹ Mark S. Smith, *Exodus*, NCBC: OT 3 (Collegeville, MN: Liturgical Press, 2011), 111.

³² Durham, *The World Biblical Commentary: Exodus*, 401.

³³ Durham, *The World Biblical Commentary: Exodus*, 401.

³⁴ Fretheim, *Exodus*, 2.

Literary Context

Literary context is important because as Walter Kaiser suggests, “when we speak of context, we are talking about the connection of thought that runs through a passage, those links that weave into one piece.”³⁵ Also, Howard Hendricks says, “context refers to that which goes before and follow after.”³⁶ Thus, literary context is important and must be discussed in the biblical foundations as it serves as a main tool for biblical accuracy.

Exodus must be seen as a classical Hebrew text in a narrative and historical way. Historically, Exodus has four intentions:

- 1- To teach Israel there is only ONE God (Isaiah 43:10-13).
- 2- To show Israel that God has selected them as the Chosen people.
- 3- To reveal to Israel that the Savior’s promised seed will come through their lineage.
- 4- To teach Israel that God would be faithful to them as they are destined to receive the Promised Land.³⁷

This is important because it sheds light to the reader of a theological message that can be useful for spiritual formation and discipleship. Exodus serves as the stage for the faith of Israel. Housed with much theology, the Book of Exodus also shows a depiction of what the relationship renewal looks like. It is the picture of how God is present in the lives of those in whom God has relationship with. J. F. McLaughlin comments:

The book has also a very high value. It seeks to show, in every part, the divine interest in human affairs, God’s watchful care over the oppressed and enslaved people, and his rebuke of their oppressor, his guiding and sustaining hand, his judgments tempered by mercy. It reveals a God mighty to bring salvation to his

³⁵ Kaiser, *Genesis-Leviticus*, 480.

³⁶ Howard Hendricks and W. Fredricks, *Building Character in a Mentoring Relationship: Iron Sharpens Iron* (Chicago, IL: Moody Publishers, 1995), 7/.

³⁷ Kaiser, *Genesis-Leviticus*, 482.

people, their true king and Lord, not enthroned on high above them but dwelling with them, sharing their life, fighting their battles, and through his chosen and inspired servant administering their laws.³⁸

The Book is full of rituals, laws, poem, history, and character development.

Exodus weaves together an array of oral and written traditions from the Middle East. The story of Exodus introduces the reader to the One who keeps his covenant as the “I Am” God. Thomas Dozeman shares in his research, *The Book of Exodus*, that God has the capacity to override the rule of Pharaoh and so to veto the claims of Pharaoh and his gods. This God, moreover, has the will to create a *noveum* in the human history, a people formed out of slave company, a newness for those who had been “no people.”³⁹

The book of Exodus serves as the stage for the faith of Israel. It speaks to God sharing his love and how God chooses humans to be conduits to facilitate his desires, his will, and his love in the earth. Housed with much theology, the book of Exodus also shows a depiction of what the relationship renewal looks like.

Body

The central character of Exodus is Moses — who will be the driving focus of this doctoral project. In the book *Old Testament Survey*, the authors assert, “Moses is regarded as the founder of Israel’s religion, organizer of the tribes in work and worship, promulgator of the law, and their charismatic leader.”⁴⁰ Moses was a great leader with a

³⁸ F. C. Eiselen, Edwin Lewis, and D. G. Downey, *The Abingdon Bible Commentary* (New York, NY: Abingdon Press, 1957), 250.

³⁹ Thomas Dozeman, Craig A. Evans, and Joel N. Lohr, eds., *The Book of Exodus : Composition, Reception, and Interpretation* (Leiden: BRILL, 2014, ProQuest Ebook Central.

⁴⁰ Eiselen, Lewis, and Downey, *The Abingdon Bible*, 250.

deep legacy, yet he was born during one of the most chaotic times in human history. He was hidden by his mother in a basket on the Nile because the Pharaoh of Egypt was afraid of the population of the Israelites.

Growing up during this time, Moses had witnessed for himself the persecution of the Hebrew people, yet he is also called to lead the same out from bondage. Moses rises to the call of God, and he becomes the people's deliverer. Yahweh appoints Moses to lead the people, yet the people at times resisted following Moses' instructions. The passage selected to support this doctoral work reflects how the leader has to reimagine the current to preserve the future.

Biblical Exegesis

Steven Mathewson suggests in his book, *The Art of Preaching Old Testament Narrative*, that one of the key elements in understanding meaning of the Old Testament narrative text is to understand the movement of the plot.⁴¹ He continues, "The plot serves to organize events in such a way as to arouse the reader's interest and emotional involvement, while at the same time imbuing the events with meaning."⁴² The text places this event at Mt. Sinai (vs 5). Deuteronomy 1:11-18 supports the appointment of a hierarchy of assistants under Moses and the organization of Israel's into thousands, hundreds, fifties, and tens which took place just before Israel's exit from Sinai. This passage shows the heavy responsibility between leader and people (Moses and Israel). The passage highlights the leader, Moses, bearing the entire burden of leadership alone.

⁴¹ Steven Mathewson, *The Art of Preaching Old Testament Narrative* (Grand Rapids, MI: Baker Academic, 2002), 5758.

⁴² Mathewson, *The Art of Preaching Old Testament Narrative*, 58.

The text ends with an imagery of deliverance in the form of godly advice from his father-in-law, Jethro. Terence E. Fretheim remarks, “Exodus 18, a unified story, witnesses to the two central aspects of what it means to be the people of God: faith and law. Verses 1-12 focus on the declaration and confession of what God has done for Israel. Verses 13-27 center on community structures that give shape to the life of faith.”⁴³

Moses, introduced to its reader in the book of Exodus, is a great leader in the Jewish tradition. His historical narrative in the book of Exodus shows the significance of leadership and their ability to identify people who can help carry the burden of responsibility. The Jethro-Moses model is one the earliest biblical illustrations of a team-oriented structure. The model is geared to show the need for organized administration in order to lead such a large congregation.

Exodus 18 constitutes the substance of the biblical foundation. We see a leader taking the advice of his father-in-law. Moses is the leader while Jethro is not. Moses, the leader, was submissive enough to take the advice of one who had not served in that position. This shows that senior leaders should lean on the guidance from others as it could potentially save our future and the sustainability of it.

This passage, while viewed by John Van Seters as “out of place,”⁴⁴ in my opinion, is actually in the perfect place. In the middle of his journey, a message is given to Moses to do things differently. As previously mentioned, the chapter begins with a reunion of Moses and his immediate family, Zipporah (wife) and two sons. This is because in

⁴³ Fretheim. *Exodus*, 195.

⁴⁴ John Van Seters, *The Life of Moses* (Atlanta, GA: John Knox Press, 1994), 208.

Exodus 4, Zipporah circumcised the son of Moses. To that end, Moses sent his family back to Midian, while he continued travelling to Egypt.

Exodus 18:13-27 can be divided into three divisions:

- 1- The statement of the problem (vv. 13-16)
- 2- Jethro's intervention with a proposed solution to the problem (vv. 17-23)
- 3- The resolution of by Moses (vv. 24-27)⁴⁵

Verses 13 - 16: The Statement of the Problem

These verses reveal the problem in the context and the petition Jethro gives to Moses as he explains the effects of what this pattern of leadership can cause if he continues with no change. Like most leaders, when confronted with an alternative, the excuse to rest on the norm will be an option. Moses in response to Jethro says at verse 15, "because the people come to me to inquire of God: when they have a dispute, they come to me and I decide between one person and another, and I make them know statutes of God and his laws." Richard Clifford says:

The Israelites were to submit their problems to the elders of the people, who would congregate at the entrance to the village. They were serving under the old system they used; however, Moses, used this, not the system. Here the plaintiffs and defendants would come to the supreme leader, the liberator, to resolve their disputes, and they had to wait in line all day long to present their cases. Jethro censures this procedure for its inefficiency. Here describe the problems that Moses is overworked. The text begins, with 'Moses sat as a judge.' The text assumes that Moses is the primary leader of Israelites, and it is affirming here that he is practicing justice from morning to evening. Moses' primary concern was for the Israelites, not only for simple political pragmatism.⁴⁶

⁴⁵ R. J. Clifford, R. C. Van Leeuwen, W. S. Towner, and R. J. Weems, *The New Interpreter's Bible* (Nashville, TN: Abingdon, 1997), 827.

⁴⁶ Clifford, Leeuwen, Towner, and Weems, *The New Interpreter's Bible*, 827.

Moses had learned the old system that Pharaoh practiced in Egypt while he was a member of the Egyptian court being that Pharaoh's daughter adopted him. Pharaoh's style of leadership was a one-man show style. He was the center of authority and hoarded all the responsibility to himself. However, for Moses, this style of leadership did not work well.

The job description of Moses was a wide one. He was the sole leader of a liberation movement.⁴⁷ Including counsel as an important aspect became apparent to Moses. Moses was a counselor, because without revelation, the people perished (Prv 29:18). Counsel would be given without request or appointment meaning there was a need for assistance. Moses would counsel disagreements over property, trading transactions, accusations of misconduct, or theft. No matter the situation, Moses would have to listen. This resulted in working very long hours.

While Moses was in fact doing his God-given assignment, it was taking a toll on him whether he knew it or not. Moses was doing the right thing. He was functioning in his call. His counseling times were filled with self-consciousness as he sought to answer the questions based on Godly principles and not giving his own opinions. He was not quick to blurt out the issues to the larger group; he was simply giving God's principles to them, yet he was overworked.

In the next section of the text, Exodus 18:17-23, Jethro noticed this on his first day and feels compelled to address it. In verse fourteen the NASB translation says, "what is this 'thing' you are doing for the people." In the NASB, the render of "thing" can

⁴⁷ James H. Cone, *A Black Theology of Liberation*, 20th Anniversary Edition (Maryknoll, NY: Orbis Books, 1990), 21.

suggest the disapproval Jethro has towards Moses' style of leadership. He shares a way to steward the call and not just function in it. Jethro's counsel was not bashful, abusive, nor sugar-coated. Jethro gives Moses the honest truth. This is seen in verse seventeen, "What you are doing is not good." The reason for the evaluation is because, "You and the people will certainly wear yourselves out, for the thing is too heavy for you. You are not able to do it alone" (vs). Jethro in humility offers a truth that Aaron and Hur might have overlooked, because sometimes when you work closely with senior leadership, the help, can miss the signs.

This unfeasible style prevented Moses from functioning without frustration. It is uncertain that Moses had a mindset to be the only person in charge or if he honestly thought there was nothing wrong with what he was doing. Clifford suggests:

Moses seems not to have much common sense about administrative matters. Nevertheless, such dominating figures often do not; Jethro fears Moses that he will 'burn-out.' Jethro's solution is that Moses must learn to delegate. Jethro proposes a judicial system that is more advanced than the one Moses is practicing. Jethro proposed to Moses:

- A- Recruitment of Good People (v. 21)
- B- Train and Preparation (v. 20)
- C- A system of courts for different social units (v. 21)
- D- A 'high court' over which Moses would preside (v. 21)⁴⁸

Here we see the importance of the Jethro plan is the qualification of judges (21). They are to be able, God-fearing, haters of dishonest (violent) gain.⁴⁹

The advice given from Jethro to Moses is affirmed throughout the Bible. There are many texts that affirm wide usage of believers. Some of them are "everyone getting

⁴⁸ Clifford, Leeuwen, Towner, and Weems, *The New Interpreter's Bible*, 827.

⁴⁹ Clifford, Leeuwen, Towner, and Weems, *The New Interpreter's Bible*, 827.

involved and using their gifts” (1 Cor 12), “letting the spiritual leaders have more time to attend to spiritual things” (Acts 6), and “appointing elders to oversee the people” (Titus 1-2). Addressing Moses receiving advice from Jethro, Clifford offers, “a system such as this will save Moses from burnout, but more important, it will let the community go home in harmony and wholeness, free of conflicts, enjoying a stable, share welfare (v 23).”⁵⁰

In Exodus 18:24-27, the climax of the passage is given. Moses accepted the proposals of Jethro and implemented them.⁵¹ Not only did Moses listen to wise counsel but he also followed wise counsel. Jethro teaches Moses a new structure that would be inclusive of others’ time, talents, and gifts.

Conclusion

Looking at the leadership of Moses in this passage, it is safe to say that leaders could be doing the right thing the wrong way. The burden to do everything can really come from a pure place, yet the effects can be crippling. The passage prompts a revisitation of how we function in ministry. The power to delegate responsibility is not because the leader cannot do it, but delegation brings out the leader’s qualities found in others.

Moses was an extremely dedicated leader much like many senior pastors today. Yet, the pronouncement is there to engage others to a life of Christian leadership.

⁵⁰ Clifford, Leeuwen, Towner, and Weems, *The New Interpreter’s Bible*, 827.

⁵¹ Clifford, Leeuwen, Towner, and Weems, *The New Interpreter’s Bible*, 827.

The Jethro Model became so influential that historical-critical researchers suggest that Jethro instituted Israel's social justice characteristics, thus being adopted by King Jehoshaphat. King Jehoshaphat implemented a judicial system and was confident that justice and community were important.

CHAPTER THREE

HISTORICAL FOUNDATIONS

Introduction

The historical discussion for this doctoral project entitled “Growing Wider to Go Higher: Developing a Model of Team Leadership for Successful Pastoral Ministry” will be based on. Albert Benjamin Simpson. Simpson is emphasized as one of the major figures of the English-speaking evangelical world in the late 1800s and early 1900s. He is recognized as the founding father of The Christian and Missionary Alliance, as well as having a major impact on The Assemblies of God, The Foursquare Church, and other Pentecostal movement that follow his “fourfold” gospel format in their theology.¹ As a global leader with global impact, Simpson shows how cooperativeness in ministry will be the factor for sustainability in ministry. The fundamental nature of this doctoral topic is the essence of the work and ministry of A. B. Simpson.

This chapter will carefully present an examination of his life outlining his childhood, education, and lifespan in ministry. This chapter will also examine the historical, social, and cultural setting of his life. Within this chapter, one will discover that a blessed life is also a burdened life. He is an example of what many pastors feel and how they function. The Duracell Battery effect has been the downfall of many of the

¹ David P. Jones, *A. B.: The Unlikely Founder of a Global Movement* (Colorado Springs, CO: 2019), xiv.

greats; the notion to keep going and going and going shows that the burden of ministry can be quite damaging, yet the blessed call to serve God's people is never ending.

The call of God on an individual's life comes with demands that are unimaginable. The constant pull can leave some of the world's favorites vulnerable, lonely, and burnt out. Simpson's life is a real reflection of many clergy men and women who have committed their lives to serve God's people. Unaddressed, many pastors can admit much of their experience is seen in Simpson's life. I have served solely in the African American church, and especially in the context for this project, I have observed that much emphasis is placed on the senior pastor. From baby dedications, to weddings, to funerals, home visits, and the everyday life of the church: the senior pastor is consistently being requested. As the global pandemic swept the nation, it has had a great impact on the position of the senior pastor.

A Biographical Sketch of the Life of Albert Benjamin Simpson

Ancestry and Birth

Pastor, theologian, author, evangelist, educator, hymn-writer and poet, Albert Benjamin Simpson is the perfect figure to highlight for the scope of this project. From birth he had seemed to be predestined for church ministry. He was born to James and Jane Simpson on December 15, 1843, in Bayview, Prince Edward, Canada. Simpson had four siblings. His father, James Simpson, was of Scottish ancestry with a successful ship-building background. He married Jane Clark, whose father was William Clark, a member of the Provincial Assembly. With her family being of Scottish ancestry and highly

regarded, Father Simpson, at nineteen, was converted and became a devout disciple of Jesus Christ and a committed student of the Bible.²

The Simpson family, before his birth, had emigrated from Morayshire and settled in Prince Edward Island in 1774. There the parentals reared their children in the Scottish Presbyterian tradition.³ The Scottish Presbyterian, as known as “Covenanter” tradition, was considered stern and severe. The Covenanters were those in Scotland who signed the National Covenant in 1638. The signing of this Covenant confirmed their opposition of the Stuart kings interfering with the affairs of the Presbyterian Church of Scotland.⁴ Although its traditions were seemingly unbearable, Simpson appreciated his upbringing, as he reflects:

I cannot say I wholly regret the somewhat stern mould in which my early life was shaped. It taught me a spirit of reverence and wholesome discipline for which I have often had cause to thank God. The religious knowledge, which was crammed into my head without my understanding it, furnished me with forms of doctrine and statements of truth.⁵

Early Childhood

Being the fourth child in his family, he witnessed the separation of his family at the tender age of three years old. His father had moved the family to Chatham, but the

² Jones, A. B.: *The Unlikely Founder of a Global Movement*, 10.

³ John H. Cable, *A History of The Missionary Training Institute: The Pioneer Bible School of America* (Nyack, NY: Nyack College, 1999), 6.

⁴ Valerie Wallace, “Radical Objects: Covenanter Gravestones as Political Protest,” History Workshop, <https://www.historyworkshop.org.uk/material-culture/radical-objects-covenanter-gravestones-as-political-protest/>.

⁵ A. E. Thompson, *A. B. Simpson, His Life and Work* (Harrisburg, PA: Christian Publications, 1960), 42.

family ended up moving to a nine-mile farm because of the death of one of his sisters, Elizabeth Eleanor, due to an epidemic. Simpson recounted his early years as such:

The first recollection of my childhood is the picture of mother, as I often heard her in the dark and lonely night, weeping and wailing in her room, in her loneliness and sorrow, and I still remember how I used to get up and kneel beside her little bed even before I knew God for myself and pray to Him to comfort her.⁶

These repetitious moments would become Simpson's introduction to ministry. Many of his ministerial moments were held in his home, consoling his mother while weeping in her room at night. As she struggled with the loneliness of farm life in Ontario and mourning the death of a child, Simpson spent several nights trying to comfort his mother.⁷ Unbeknown to him, these moments would play heavy on his heart as he developed in his own path of faith, God, and hope. While this developed within in him empathy, it also developed in him the call to experience a God he would one day, like father, preach about. In Simpson's *Scrapbook*, he showed this sad setting would be "his first experience to come, in trying to grope this way to the heart of Him, who alone could help her."⁸

Call to Ministry and Education

At the tender age of fourteen, he entered ministry and began his ministerial journey. He dedicated himself to rigorous studies at Chatham High School. Perhaps he was overzealous regarding his studies that in 1858, between the ages of fourteen and

⁶ Thompson, A. B. *Simpson, His Life and Work*, 7.

⁷ Virginia Lieson Brereton, *Training God's Army: The American Bible School, 1880-1940* (Bloomington, IN: Indiana University Press, 1990), 15.

⁸ Donald C. McKaig, "A Surviving Diary," *Simpson Scrapbook*, (Colorado Springs, CO: A. B. Simpson Historical Library, 1971), 5.

fifteen, his health collapsed. Expanding his knowledge, he questioned several theological convictions. Many Presbyterians at the time were challenged, if they were included, as one of the elects. This fear heightened when Simpson almost drowned trying to swim.

Early in life, Simpson experienced some untreated traumatic experiences.

[My] nervous[ness] gave way. I sprang from my bed trembling and almost fainting with a sense of impending death, then fell into a congestive chill of great violence that lasted all night and almost took my life. A physician told me that I must not look at a book for a whole year for my nervous system had collapsed . . . There followed a period of mental and physical agony which no language can describe.⁹

During the same time Simpson, was in terrible distress and one day while browsing through his minister's library, he came across *Gospel Mystery of Sanctification* by Walter Marshall and read:

The first good work you will ever perform in to believe in the Lord Jesus Christ. Until you do this, all your works, prayers, tears, and good resolution are in vain. To believe on the Lord Jesus Christ is to believe that He saves you according to His word, that he receives and saves you here and now.¹⁰

This began the path of Simpson's conversion. This experience would chart the path of conversion for Simpson. He had experienced conviction through the life-altering teaching of Henry Grattan Guinness during the Canadian Awakening. As a result, he was a product of revival and looked deeply for the supernatural working of the Holy Spirit to be active in his life.¹¹

⁹ Thompson, *A. B. Simpson, His Life and Work*, 14.

¹⁰ J. Edwin Orr, *The Event of the Century* (Wheaton, IL: International Awakening Press, 1989), 29.

¹¹ William Boy Bedford, "A Larger Christian Life: A. B. Simpson and the Early History of the Christian and Missionary Alliance," Ph.D. diss., University of Virginia, 1992, 36.

Simpson's conversion birthed a new theological conviction – Jesus as Savior.

Leaning into Jesus as Savior, he saw his health and mental state being restored. He completed high school and received a license to teach. With no break, after being restored at sixteen, he went into the work environment. Using his license, he began teaching and used the monies to fund his college education. In 1861, at eighteen, Simpson stood before the Presbyter in London as a prospective theological student. Upon success on the examination, he entered Knox College.

Thriving in his God-given calling, Simpson did well at Knox College. He excelled in academics and preaching — so much so he won a contest on an essay on defending baptism for infants, a practice he would later reject, and another on the pre-millennial return of Christ, a belief he would continue to hold to fast.¹² His writings earned him much respect, although it did not come without the experience of financial and emotional crises. Simpson wrote, “Many a time I found myself without a penny. I have thrown myself down on the college lawn, not far from where I stand, in the darkness of the night and deeper darkness of soul, crying to God for money to pay my board bill.”¹³

Pastoring in Hamilton, Canada

His scholastic pursuits landed him his first church upon graduation in April of 1865. In September of 1865, Simpson, preached his first sermon and accepted the call as senior pastor of Knox Presbyterian Church.

¹² Bedford, “A Larger Christian Life,” 34.

¹³ Thompson, *A. B. Simpson, His Life and Work*, 34.

Life for Simpson was on a leaf. Upon his placement at Knox Presbyterian Church, he was ordained and married — the same week.¹⁴ Now married, a senior pastor, and an educator, Simpson continued to see the fruit of his labor. His church congregation grew immensely; he labored there for nine years. Showing consistency to his call, Simpson led a church that seated eight hundred now seeing thousands on a weekly basis. The church debt was eliminated and the church was contributing to missions and tending to the poor.¹⁵ While his reputation as a church leader was spreading in Canada and the United States, it did not come without a price. His marriage lasted for fifty-four years, and the strain of his calling took its toll.¹⁶ The combination of transitions causes Simpson to overwork himself into yet another breakdown. The localized view of ministry caused him to reject collaboration and a lack of passion for cooperative evangelism that involved other local churches coming together for reaching the unchurched in the city.¹⁷

In an attempt to preserve the pastor, the church sent him on a two-month vacation. Upon returning to his pulpit, the call of God would shift his life once again. Once Simpson returned from his vacation, he was the preacher for the Thirteenth Street Presbyterian Church convention held in New York City. At this convention, notable delegates from Louisville, Kentucky, were in attendance. They extended him an offer to pastor in Louisville; Simpson accepted and relocated with his family. On December 20, 1873, Simpson was released from Knox Church; and in 1874, he began his pastoral

¹⁴ Thompson, *A. B. Simpson, His Life and Work*, 45.

¹⁵ Bedford, “A Larger Christian Life,” 39.

¹⁶ T. V. Thomas and Ken Draper, “A. B. Simpson and World Evangelization,” in *The Birth of a Vision*, ed. David F. Hartzfeld and Charles Nienkirchen (Camp Hill, PA: Christian Publications, The Canadian Theological Seminary, 1986), 196-197.

¹⁷ Thomas and Draper, “A. B. Simpson and World Evangelization,” 196.

career at the Chestnut Presbyterian Church in Louisville. Simpson noted, one of the main reasons for the relocation was his belief that the change of weather would improve the health challenges he was facing.¹⁸

Pastoring in Louisville, Kentucky

Seeking to find remedies for his series of nervous and health breakdowns, Simpson considered the milder temperatures in Kentucky to help. Considering the Canadian winters were quite harsh, Kentucky was a bit more soothing. It was not the temperatures Simpson would be fighting, inasmuch as it would be the effects of the Civil War. The harshness between the “North” and “South” churches in the city would greatly impact the spiritual life of the people. The churches would still be at war long after the Civil War had concluded.

This would cause Simpson to be used as a catalyst for revival. He became one of the organizers for evangelism and restoration that he would later refer to as one on the major turning points in his entire life.¹⁹ In 1875, Simpson curated a citywide crusade as it was his belief the apparent divisive spirit among Louisville churches would be eradicated in pastors who would gather for prayer and reconciliation.²⁰ A. W. Tozer described one of the meetings:

Then knowing that if they were permitted to start talking, they would talk their bristles up and the meeting down, he suggested that they now get on their knees

¹⁸ A. B. Simpson, *The Gospel of Healing* (Camp Hill, PA: Christian Publications, 1986), 31.

¹⁹ Thomas and Draper, “A. B. Simpson and World Evangelism,” 198.

²⁰ Jones, A. B.: *The Unlikely Founder of a Global Movement*, 62.

and call upon God for revival. It worked. As they prayed the fire grew so hot that everyone was melted.²¹

These prayer gatherings would bring much needed healing and hope to the community.

Inasmuch, two pastors who had not fellowshiped since the beginning of the war, reconciled.

Not only was the ministry of reconciliation present at these revival meetings but so was conversion. More than two thousand people from every level of society would gather to hear the sermons. Hundreds were converted. This would be the pivot in the ministry of Simpson. He became determined to guide his flock to take a more aggressive, evangelistic approach at doing ministry.²² This rejuvenated zeal for evangelism led Simpson to invite other local pastors to join in, yet the efforts were unsupported. This did not stop him; he had witnessed the “great tidal wave of religion sweeping over all parts of the country and accomplishing wonders”²³ and he was affixed on riding it. Doing so much, with little to no buy-in, Simpson resigned his pastoral role at The Chestnut Street Church in November 1879 and relocated to New York City.

Pastoring in New York City

Presented with the call to relocate to New York City was not on the itinerary of Mrs. Simpson. In fact, she tore out pages from his diary that Simpson had written describing his transition. Simpson, feeling unsupported, concluded that she was

²¹ Darrel Reid, *Jesus Only: The Early Life and Presbyterian Ministry of Albert Benjamin Simpson, 1843-1881*, Ph.D. diss., Queen’s University, 1994, 242.

²² Jones, A. B.: *The Unlikely Founder of a Global Movement*, 68.

²³ Reid, “Jesus Only,” 434.

possessed with rebellion and bitterness. He wrote, “To come to my home is like coming out of light and peace into a dark and fiery pit.”²⁴ While there was little support from home and other clergy, Gerald McGraw remarked this was the perfect place to see vision come alive:

Where should a pastor locate if his highest priority for the 1880s included missionary promotion and the evangelizing of the unreached masses? From what America port did overseas missionaries sail? To what harbor were nearly a million immigrants arriving annually to start a new life? The answer, obviously, was New York City, which was both the haven for new settlers and the hub of missionary departures, arrivals, and information.²⁵

Simpson relocated to New York City to pastor the Thirteenth Street Presbyterian Church in 1879. During his time at Thirteenth, Simpson continued to develop in his aggressive approach to urban evangelistic ministry. Within three weeks of his pastoral journey, he had scheduled a series of evangelistic meetings and thirty-seven members were received into the church family. Although the church was displeased with his approach, he remained faithful to the core of his ministry. By October 1881, Simpson had started to consider different approaches to evangelism, which extended beyond the efforts of the mainline denomination and missionary societies.²⁶

With much backlash from the church, Simpson would experience discouragement and weariness. He would feel as if all his efforts were for nothing. From an unsupportive spouse to an unsupportive congregation, Simpson would once again chart a new path. With the captivating methodology of a Christ-centered theology, he would resign from

²⁴ Charles W. Nienkirchen, *A. B. Simpson and the Pentecostal Movement* (Peabody, MA: Hendrickson Publishers, 1992), 8.

²⁵ Gerald McGraw, “Legacy of A. B. Simpson,” *International Bulletin* (1992): 69.

²⁶ Reid, “Jesus Only,” 386.

Thirteenth Street and embark to church plant the Gospel Tabernacle in 1883. Preaching the person of Christ as Savior, Sanctifier, Healer, and Coming King, his evangelistic mandate would reach the masses of unchurched. At the core of his ministry was a push of evangelism and discipleship.

The depth of his ministry would eventually form a denomination now called the Christian and Missionary Alliance (C&MA). Birthed from a bumpy journey, the world-wide Christian and Missionary Alliance has churches established in sixty-six countries where 1,033 missionaries serve under the Division of International Ministries.²⁷ The impact of this denomination spans over C&MA churches world-wide with 2,620,943 inclusive members and 112 theological schools (including Nyack College and Alliance Theological Seminary). Furthermore, there are 3,499 national official workers and the total comprehensive membership in the United States of America is 364,949.²⁸ Simpson expanded by evangelism and cooperation among believers. Ironically, this would first start at home by the conversion of a once unsupportive wife.

As mentioned above in younger years, Mrs. Simpson had been in opposition to Simpson. As his ministry was clearly different from his counterparts, she was unable to grasp its totality. But once she caught up to what God was doing, she recanted her position and became enthroned by what God was doing through her husband. With a new perspective, she became one of the most loyal and hardworking associates Simpson would work with. Shortly after the Alliance was formed, she saw the need to help her

²⁷ Beyond Alliance Council, *Minutes of General Council 2001 and Annual Report 2000* (Colorado Springs, CO: The Christian and Missionary Alliance, 2001), 89.

²⁸ Beyond Alliance Council, *Minutes of General Council 2001 and Annual Report 2000* (Colorado Springs, CO: The Christian and Missionary Alliance, 2001), 97.

husband build the vision; she would be elected to serve as the financial secretary on the Board of Managers. She served in that capacity until her death at eighty-two.²⁹

The Alliance organization began to grow vastly as he toiled on the grounds of the inner cities. His reach became so wide that it caused an influx of assistance. Simpson began to become regarded for his ability to attract help and that he no longer had to it by himself. Norris Magnuson attributed the rapid growth of the early years of the Alliance to this characteristic:

Among the reasons for the continuous growth of the Alliance was the caliber of men whose cooperation Simpson attracted. A list of speakers at the New York and Old Orchard annual conventions constitute something of a 'Who's Who' of the evangelicalism of the day. Andrew Murray and F. B. Meyer from abroad, and A. J. Gordon, A. T. Pierson, R. A. Torrey, D. L. Moody, J. Wilbur Chapman, S. H. Hadley, Francis Williard and Robert E. Speer from the United States. Others officially united with the Alliance in the missionary endeavors.³⁰

With an influence that rich, the reach had to be just as wide. There was a commitment of "slum workers" to "saving souls." This involvement was a wide range of social concerns (food, shelter, recreation, health, unemployment and so forth). The Alliance also reached immigrants, racial minorities, as well as prisoners and prostitutes.³¹ These impacts required additional help, gifting, and talents. Thus, he conducted a clarion call to believers for world evangelism which birthed the Missionary Training Institute.

²⁹ Robert L. Niklaus et al, *All for Jesus: God at Work in the Christian and Missionary Alliance over One Hundred Years* (Camp Hill, PA: Christian, 1986), 157.

³⁰ Norris Magnuson, *Salvation in the Slums* (Metuchen, NJ: Scarecrow, 1977), 18.

³¹ Magnuson, *Salvation in the Slums*, 50.

The Missionary Training Institute/Nyack College

Simpson, in reference to the core value of his ministry, said:

This is not merely a duty. It is a supreme task of every Christian. This is not merely a question of Christian obligation. It is not merely an opportunity. It is an emergency the true servant of God is ‘redeeming in time’ — buying up in the opportunity.³²

He realized the ultimate goal of a Christian was to prioritize soul winning as he desperately needed in his younger years. A. E. Thompson recalls the passions of Simpson as one who, “had left the ‘regular work of the ministry’ to give himself over to evangelization of the neglected masses of the American metropolis.”³³

As means to accomplish this objective, Simpson realized this was not a job for one man. He realized he would need cooperation and collaboration. With that in mind, he had a conversation with Dr. Grattan Guinness, founder of the East London Institute, and voiced his desire for a missionary training school. The school would be a place for foundational training for lay people to service in ministry. To that end, he established the Missionary Training Institute.³⁴

The Missionary Training Institute in New York City founded in 1882, would be known as one of the first Bible colleges in the United States. Starting with twelve students, the Institute would work with urban ministries. Simpson would train pastors, urban workers, and missionaries to reach New York City, North America, and the unreachable throughout the world. People agreed to conduct overseas service and

³² A. B. Simpson, *Missionary Messages* (Camp Hill, PA: Christian, 2001), 4.

³³ Thompson, *A. B. Simpson*, 50.

³⁴ Michael G. Yount, *A. B. Simpson: His Message and Impact on the Third Great Awakening* (Eugene, OR: Wipf and Stock Publishers 2016), 142.

committed to the necessary training, and by October 1883, forty students were enrolled at the school.³⁵ Its first commencement was held at the Institute in 1884, and later that year, a missionary team of seven would leave for Congo. The group included many, one of which was John Condit, the first martyr.³⁶ Simpson would affectionately call his graduates “irregular regulars.”³⁷

Development of Leadership and Skill

Simpson desired to create a place for the ordinary to use in amazing ways. The Missionary Training Institute was that place. The Institute’s primary goal was to develop and train laypeople to reach the unreached, unsaved, and unchurched in both North America and abroad. The Institute trained several Christian workers and missionaries for diverse ministries, including Christian and Missionary Alliance and many independent faith mission boards.³⁸ The college had tremendous influence on all those who attended. In fact, Jacob Klassen comments about the Institute, “He strove to nurture and train laypeople, ‘his regulars’ in order that the Gospel might be preached everywhere. He firmly believed that the higher institutions of learning could not possibly train enough witness to accomplish the task of world evangelization.”³⁹

³⁵ Robert L. Niklaue, *Nyack College: The School That Vision Built* (Nyack, NY: Nyack College, 1982), 7.

³⁶ John H. Cable, *A History of The Missionary Training Institute: The Pioneer Bible School of America* (Nyack, NY: n. p., 1933), 17.

³⁷ Yount, *A. B. Simpson: His Message and Impact on the Third Great Awakening*, 146.

³⁸ Yount, *A. B. Simpson: His Message and Impact on the Third Great Awakening*, 142.

³⁹ Yount, *A. B. Simpson: His Message and Impact on the Third Great Awakening*, 146.

In 1897, the Missionary Training Institute moved from New York City to Nyack, New York. With its home overlooking the Hudson River, the school became Nyack College. Simpson acknowledged that “it has been found desirable to secure a more economical and retired location for our Missionary Institute, Berachah Home, and other institutions connected with the work.”⁴⁰ Through collaboration, the college would be funded by numerous givers that would believe and pledge into its furtherance. As a result, the attendance increased with a steady of nearly two hundred students from 1897 to 1917.

The college’s motto was “The Whole Bible for the Whole World.” This motto affixed the direction of the school as it was a doctrinal statement on all the school catalogues, reading:

An unmutilated Bible. Salvation through the Blood of Jesus Christ. Entire separation from the world. The Baptism of the Holy Spirit for life and witnessing. Victory through the indwelling Christ. Rugged consecration to sacrificial service. Practical faith for the sufficiency of Christ for spiritual, temporal, and physical needs. Increasing, purifying hope of the Lord’s return. Burning missionary zeal to evangelize the world and bring back the King.⁴¹

The training of the college was firmly devoted to the following:

1. The need of Holy Spirit missionaries. Their aim was to prepare a class of men who respect, not so much brilliant intellectual qualities as deep spiritual experience.
2. The need of distinct Bible training that reflects the Fourfold Gospel.
3. The need of practical training in definite lines of Christian work. Much of their proposed training was real work, actual soul winning and wise effective methods of reaching men.
4. The need of irregulars in the work of the Gospel.
5. The need of a whole Gospel. The Institute represented not only the gospel of salvation, but the fullness of Christ. While it did not limit its work and bind its graduates to any special set of doctrines, yet it taught them all the fullness of Christ and aimed to qualify them to give the whole gospel to the whole world.
6. Simplicity and economy.

⁴⁰ Cable, *A History*, 24.

⁴¹ Cable, *A History*, 29.

7. Actual; results and world-wide fields.⁴²

The impact of the school mobilized ordinary people to do extra ordinary work.

Simpson remarked,

While the wealth of our people increases and our Christian agencies are crowded with professional workers, mission fields are neglected and even the workers that would go there hindered for lack of means. The Lord's heart arches as he cries, 'The harvest truly is great, but the labourers are few'⁴³

Simpson demonstrated a life of consecration, compassion, and commitment. His model of sharing ministry encouraged others to engage in ministry. While pastoring at The Tabernacle, the Church's dictum was: "Work for everyone and everyone at work."⁴⁴ In demonstration, this looked like young men preaching on the street corners and young ladies building teams for house-to-house ministry visits.

Simpson's life and work were the embodiment of a strong theology reared in evangelism. He believed strongly in the following. True ministry will not stop short of giving its very self, and God will give to us the power through the Holy Spirit to live and win and draw to Jesus the lost to whom He sends us with a soul-begetting power. If the Church is the Bride of the Lamb, her children are fruit of this divine union, and when our hearts are filled with Christ's great love, we will find an outstretching longing and affection for sinful men which we will communicate to them the very life of God.⁴⁵

⁴² Cable, *A History*, 29-32.

⁴³ Simpson, *Missionary Messages*, 133.

⁴⁴ George W. Reitz, "A. B. Simpson: Urban Evangelist," *Urban Mission* 8 (1991): 25.

⁴⁵ A. B. Simpson, *The Christ in the Bible Commentary* (Camp Hill, PA: Christian Publications, 1994), 5:170.

Conclusion

After much research and deeper knowledge of A. B. Simpson, I must admit that I was extremely impressed by his life. His pilgrimage from a Presbyterian minister to denominational father did not come through a bed of ease. His journey was filled with tremendous heaviness and emotional difficulties. He was also able to overcome all the obstacles that he had encountered. He never let the thorns of life hinder the roses of life.

Simpson's life is a testament not only to the power of a relationship with God but also the power of training and collaborative ministry. In his childhood life, he contended with the depression of his mother, living separate from his father, the death of his sister, and his own personal struggle with his call. In his maturing years, he contended with mental breakdowns, health challenges, and once having said yes to the call of ministry, he realized that it was not easy. Once married, he had to contend with a spouse that did not quite understand the totality of working for God. Although Simpson faced many difficulties, he remained faithful to his ministerial assignment. His relationship with God fueled his commitment to the call of Christ.

In addition, to the power of his relationship with God, he also exhibited the power of cooperative and collaborative ministry. His influence in missions and training was the reason of his selection for this doctoral project. His unique strategy of Simpson's training school was to not create a pyramid that only goes up, but to create a model that would go out. Simpson remained faithful in his training of assigning converts to do the work as well. Many mission societies were reluctant to hand over missional responsibilities, yet Simpson insisted to not establish permanent mission stations. Rather, he strived to develop the local believers to take the helm of evangelism as well. Klassen wrote, "Dr.

Simpson was the pioneer in the development of training institutes for national pastors and workers overseas.”⁴⁶

I believe that A. B. Simpson’s life and ministry supports the foundation of this doctoral project “Growing Wider to Go Higher: Developing a Model of Team Leadership for Successful Pastoral Ministry.” Simpson’s intention was to train and equip ordinary people to do extraordinary ministry. McGraw commented on his contribution by saying this:

Simpson’s contribution to missions has proven to be noteworthy. Besides influencing many other missions and individual missionary statesmen, he fathered a ‘sending’ organization that has demonstrated its viability in pioneering, sacrifice, evangelism, and church growth. Regarded by the Bible college movement as its founder, he instigated a kind of institution that has contributed to education of some seventy-five percent of current evangelical missionaries. Various churches and missions have learned from his plan of missionary convention and missionary pledge. His cooperative spirit and his sense of urgency of his missionary task deserve emulation.⁴⁷

Simpson was an equipper and his impact caused revival of evangelistic works throughout cities. He was not just a preacher; rather, he created atmospheres that allowed people to receive training and then operate out of what they learned. He never lost sight of his motto “work for everyone and everyone at work.” If this ideology was implemented in the context for this doctoral project, I do believe there would be a difference in results. This philosophy widened the ministry and caused conversion of souls that were too many to number. In looking at effective leadership, it must encompass all. Ultimately, I believe that when one is trained, many will be reached.

⁴⁶ David F. Hartzfeld and Charles Nienkirchen, eds., *The Birth of a Vision* (Camp Hill, PA: Christian Publications, 1986), 211.

⁴⁷ McGraw, “Legacy of A. B. Simpson,” 76.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

Introduction *Fides quaerens intellectum* (Faith seeking understanding)¹

The title of this DMin Project is “Growing Wider to Go Higher: Developing a Model of Team Leadership for Successful Pastoral Ministry.” The essence of this project is to identify ways to develop and train the local church’s laity to evolve into roles of leadership that will help the senior pastor. Many churches, much like the one of consideration for this project, place strong and singular emphasis on the role of the senior pastor. Yet, its demands have not always proven to produce sustainable results. As the church experience has changed from the lasting effects of the COVID-19 global pandemic, church models must consider revisions that will aim to include the spiritual gifts and talents within its congregation.

In a recent read, *A New Kind of Church: Understanding Models of Ministry for the 21st Century*, trusted church consultant Aubrey Malphurs offers a helpful perspective on the essence of what church should be. He supports this stance by highlighting,

The biblical teaching on the priesthood of the believer is found in such passages as 1 Peter 2:5, 9 and Revelation 1:6; 5:10. In the Old Testament God set aside one tribe (Levi) as his representatives to serve him on behalf of the others. In the New Testament he has called and set aside all believers as his priests to serve him as

¹ William Alston, “History of Philosophy of Religion,” *The Routledge Encyclopedia of Philosophy*, Vol. 8, ed. E. Craig (New York, NY: Routledge, 1998), 238-248.

well as his body, the church. The point is we're all to be involved in ministry in our churches. Service or ministry is necessary and vital to the life of every church.²

Malphurs addresses the need for an integral review of ecclesiology. The need for adjusting one's lens concerning the church must come from a scriptural stance for productive church methodologies. One thing that interrupts this flow is the appropriateness of what the Bible says about church. Those who handle the teaching and preaching ministry in churches, must prioritize the need to explain what the Bible says the church should be.

Many of our church structures have cracks in its foundation because we have turned away from the convictions of our faith. Such observations are highlighted in Exodus 18:17 where Jethro observed Moses judging Israel from sunrise to sunset and he quickly realized this would not be sustainable long term. Seemingly harsh, yet in an honest observation Jethro says, "What you are doing is wrong." This is necessary to examine in order to create healthy models for the church's future. This first starts with senior leadership as Jethro addresses Moses, the current leader.

Top-down leadership is the most common leadership, yet it yields some of the unhealthiest results. In an autocratic design, leaders strategize and make decisions on their own. Most churches and organizations that solely operate from top-down find themselves the most stressed, burned out, and unproductive. According to O. C. Tanner Institute, at least 79% of employees are experiencing mild, moderate, or severe burnout at work.³ The report continues to suggest employees are looking for effectiveness which

² Aubrey Malphurs, *A New Kind of Church: Understanding Models of Ministry for the 21st Century* (Grand Rapids, MI: Baker Books, 2007), 10.

³ O. C. Tanner Institute, "Burnout," octanner.com.

would need improvement in the following areas: purpose, opportunity, success, appreciation, wellbeing, and leadership.⁴ These highlighted areas, especially leadership, serve as a starting base for where revitalization should begin.

Before we address the above improvements in the workplace, we see them addressed in the field of the church. As church workers, it is imperative that we baseline our decisions theologically and not commercially. The success of church must be rooted in strong theology. It has been said that “to be a Christian at all, is to be a theologian. There are no exceptions.”⁵ Once we have established its roots theologically, then we can measure its success. Understanding that God’s metric of success is not based on how many preachers we fly in or how many people register for our varying conferences; rather, God’s metric of success is for the church to be gospel-centered and faithful to the cause of the same. In order for the researcher to establish a formula to revise the context’s condition, a clear understanding of what we believe and why believe it is extremely important.

Starting with an understanding of leadership development from the framework of theology, theology can be defined as a methodical investigation and interpretation of the content of the Christian faith, the orderly clarification and explanation of what the Christian message affirms.⁶ From another approach, theology is an activity of function of the Christian church carried out by members of the church. It is faith seeking

⁴ O. C. Tanner Institute, “Burnout,” octanner.com.

⁵ Howard W. Stone and James O. Duke, *How To Think Theologically*, 2nd ed. (Minneapolis, MN: Fortress Press, 2006), 2.

⁶ Owen C. Thomas and Ellen K. Wondra, *Introduction to Theology*, 3rd ed. (Harrisburg, PA: Morehouse Publishing, 2002), 1.

understanding through which the church in every age reflects based on its existence and content of its message.⁷ This definition gives clear passageway to use as we survey the way we lead and conduct business through the eyes of its theological richness.

With such observation, in this chapter the researcher will discuss the underpinnings of developing leadership through the lens of ecclesiology, discipleship and practical (pastoral) theology. Considering ministry training, these varying spheres of study will prove to be a necessity for Christian leaders who desire to serve the Lord's bride. The researcher will present the study of the church- ecclesiology. Finally, the researcher will analyze the power of discipleship and the execution of pastoral theology. Our Christian walk is the widespread of followership. Thus, the section will take a microscopic look at the efficiency of these theological concepts as they prove to be the groundwork for team leadership.

The need to address this project theologically is to provide a comprehensive understanding to an incomplete understanding of these theological ideologies. Even the most thriving church in our community – with an incomplete understanding – will experience lack. With all the worship services, community engagement, and marketing initiatives, we must remember the church is a spiritual organization and organism and must be treated as such. J. Gresham Machen shares this same perception as he addressed the pastoral epistles of I and II Timothy and Titus in *The New Testament: An Introduction to its Literature and History*. He explained the development of the church as a living organism to the church as an organization:

The principal subject of these Epistle is the organization of the Church, both for the preservation of sound teaching and for the conduct of the government. The

⁷ Owen and Wondra, *Introduction to Theology*, 1.

church of Ephesus, for example, at the time of First Timothy, was no longer a small group of believers with all of whom the apostle could be intimately acquainted. It had grown into a community of very considerable size. With the growth of large Christian communities there arose an increasing need for stability of tradition and for organization.⁸

With the above information, we must conclude that the church is firstly a living organism that also has necessary elements of organization that offers appointment for godly leaders to serve for the well-being and protection of the church as a whole.

As those who serve properly care of the church, the theological themes listed will be required to build the proper foundation to develop a practical model to implement team-oriented leadership that will support the necessity of training and delegation. As a result, it must be stressed, before we understand this in the world, we comprehend it through the affirmation from the lens of biblical theology.

Ecclesiology

And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it (Mt 16:18).

Definition of Ecclesiology

The theological field of ecclesiology helps to shape a healthy perception of the church. In a world that has such negative things to say about the church, those who serve it must be ready to re-present it through its original, biblical intent. Mosignor C. Pope, in his article “What is Ecclesiology and Why it is Important Today?,” points out that there are numerous of troubles within the church as a result of mistaken and/or “false

⁸ J. Gresham Machen, *The New Testament: An Introduction to Its Literature and History* (Carlisle, PA: The Banner of Truth Trust, reprinted 1997), 181-182.

ecclesiology.”⁹ His article asserts that in order to properly address the branch of ecclesiology, answers to the questions listed below must be provided:

- 1- What is the church?
- 2- What is the fundamental mission of the church?
- 3- How essential is the church in the life of every believer?
- 4- What authority does the church have in our life?
- 5- Who has the authority in the church to speak for Jesus Christ and teach in His Name?
- 6- What is the Church’s relationship to Holy Scripture and the sacred deposit of faith?¹⁰

This chapter seeks to provide an answer to many of the questions above. To that end, to answer the first question, “what is the church?,” William O. Gregg describes the study of the church as the ecclesiology that has the disciplined, theological thinking about the Church – what is was/is, who we were/are, what we/it did/does – precisely as Church.¹¹ Ryan Wilson describes the church as, “the study of the theological understanding of the Christian church.”¹² The *Oxford Handbook of Ecclesiology* suggest that “Ecclesiology may be defined as the discipline that is concerned with the comparative, critical and constructive reflection on the dominant paradigms of the identity of the Church.”¹³

⁹ Charles Pope, “What is Ecclesiology and Why is it Important today?” September 7, 2014, <http://blog.adw.org>.

¹⁰ Pope, “What is Ecclesiology and Why is it Important Today?”

¹¹ William Otis Gregg, “What Is Ecclesiology?,” *Sewanee Theological Review* 61, no. 2 (Easter 2018): 375-416.

¹² Ryan Wilson, “The New Ecclesiology: Mega-Church, Denominational Church and No Church,” *Review and Expositor: A Baptist Theological Journal* 107 (Winter 2020): 61.

¹³ Paul Avis, *The Oxford Handbook of Ecclesiology* (Oxford, UK: Oxford University Press, 2014), 3.

To provide a fuller academic answer to the question posed above, we must look to the New Testament for a more comprehensive interpretation. The New Testament uses the Greek word *ekklesia*. In the passages Matthew 16:18, Acts 2:47, Acts 20:17, Romans 16:4 Ephesians 5:23-29, Colossians 1:18, Revelations 1:4, the word “church” is translated to *ekklesia*. *Harper’s Biblical Dictionary* says this about the word “church,”

The English translation of a Greek word (*ekklesia*) meaning ‘assembly’ or ‘gathering.’ The word does not normally appear in English translation of the Old Testament. In the Greek translation of the Old Testament (the Septuagint), two main words are used for the People of God: assembly (*ekklesia*) and synagogue (*synagogue*). Since Jews in the first century used the latter term, the first Greek-speaking Christians selected for the former in order to show that their roots lay in the Old Testament and they continued as the Old Testament People of God. In the New Testament ‘church’ always denotes a group of People, either all the Christians in a city (Acts 14:23, 1 Corinthians 1:2) or those gathered for worship in a particular house (Romans 16:5; 1 Corinthians 16:19). It never signifies a building or denomination.¹⁴

To offer additional history to the English word “church,” Henry Clarence Thiessen adds:

It is interesting to note that the English word Church comes from the Greek word *Kuriakos*, which means belonging to the Lord. This adjective occurs only twice in the New Testament; it is used of the Lord’s Supper and the Lord’s Day (Revelation 1:10). We might therefore, give as a secondary definition of the term ‘Church,’ the following a group of people called out from the world and belonging to the Lord. Yet, the former definition recognizes more clearly the fact of the new birth as an essential requirement of membership in the true church. Membership is not, however, heredity or by compulsion but a personal decision of faith in Christ.¹⁵

In his book entitled *Christian Theology: An Introduction*, Alister E. McGrath highlights that ecclesiology was not a major issue in the early church. In fact, it was Isidore of Pelusium who suggested the church was “the assembly of saints joined

¹⁴ James L. Mays, *Harper’s Bible Commentary* (New York, NY: Harper and Row Publishers, Inc. 1985), 989.

¹⁵ Henry Clarence Thiessen, *Lectures in Systematic Theology* (Grand Rapids, MI: Wm B. Erdmans Publishing Company, 1979), 310.

together by correct faith and an excellent manner of life.”¹⁶ McGrath included these elements as having an achieved inclusive consensus at the time:

1. The church is a spiritual society which replaces Israel as the people of God in the world.
2. All Christians are made one in Christ, despite their different origins and backgrounds.
3. The church is the repository of true Christian teaching.
4. The church gathers the faithful throughout the world together in order to enable them to grow in faith and holiness.¹⁷

The Role of the Church

Ecclesiology expresses the theological core of the church out of which emerges its life and work as institution, as community, as Body of Christ.¹⁸ When proper understanding is given to ecclesiology, the local church’s role is major in the transformative life of its community. Stanley Grenz affirms this in his belief that the church is “the visible fellowship of believers gathered in a specific location; the local church is the most concrete expression of the covenanting people.”¹⁹ He continues asserting that the church having its prophetic call to community where “living as a

¹⁶ Alister E. McGrath, *Christian Theology: An Introduction* (Malden, MA: Blackwell Publishing, 2001), 477.

¹⁷ McGrath, *Christian Theology*, 475-476.

¹⁸ Gregg, “What is Ecclesiology?,” 377.

¹⁹ Stanley Grenz, *Theology for the Community of God* (Grand Rapids, MI: W. B. Eerdmans Publisher, 1990), 468.

community carries with it a prophetic dimension. Insofar as we model community, our presence bears prophetic witness to the world.”²⁰

Those who are committed to the church and its mission must be vulnerable enough to share its message. We are called out from the world, yet there is a mandate on every believer to call in those who remain on the outside. Karl Barth contributes to this conversation by saying, “while the church is called out of the world, the community is genuinely call into it.”²¹ Barth remarked in *Doctrine of Reconciliation*:

The Christian Community is not sent into the world haphazardly or at random, but with a very definite task. It does not exist before its task and later acquire it. Nor does it exist apart from it, so that there can be no question whether or not it might have or execute it. It exists for the world.²²

Dietrich Bonhoeffer wrote from his Nazi prison in agreement with Barth. He writes:

The church is the church only when it exists for others. To make a start, it should give away all its property to those in need. The Church must share in the secular problems of ordinary human life, not dominating, but helping and serving.²³

For Bonhoeffer, the role of the church was to be of service to its attendees and its surrounding areas. He sums it up by concluding that the public church is the servant church — scattered through individual Christians participating fully in the life of the world.²⁴

²⁰ Grenz, *Theology for the Community of God*, 503.

²¹ Karl Barth and Geoffrey William Bromiley, *The Doctrine of Reconciliation: (Church Dogmatics, Volume 3) Church Dogmatics / by Karl Barth, 4.3.2* (Edinburgh, UK: T. & T. Clark, 1962), 768.

²² Barth and Bromiley, *The Doctrine of Reconciliation*, 764.

²³ Dietrich Bonhoeffer, Wayne W. Floyd, and Mazal Holocaust Collection, *The Wisdom and Witness of Dietrich Bonhoeffer* (Minneapolis, MN: Fortress Press, 2000), 8.

²⁴ James W. Woelfel, *Bonhoeffer's Theology: Classical and Revolutionary* (Nashville TN: Abingdon Press, 1970), 182.

The Church: As Organism and Organization

As aforementioned, the church is both an organization and an organism. The church as an organization is seen in the above definitions. The definition of church includes, “not only the church proper (its nature, origin, mission, membership, order or polity, worship, and unity), but also ministry (general and ordained), the ordinances/sacraments (baptism, the Lord’s Supper), and the church’s relation to government and society.”²⁵

The church as an organism is seen as the extension of the Lord’s hand and feet in the earth. The church as an organism is described as having a strong connection with Jesus Christ under His supervision — with Jesus as its head. As a result, the church at its healthiest most remain interconnected to Jesus Christ in order to be a living organism. Dave Earley, Rod Dempsey, Alan Hirsh, and David Ferguson described the church as a living organism, moving and working as Jesus wanted, rather than a religious institution. They infer that the body is healthy when all the parts of the body move just as the head desires, and the church is healthy when all parts move just as Jesus wants.²⁶

Those serving are those having a diversity of gifts among the members and as ideally cooperating in the performance of one common task.²⁷ In addition, Albert B.

²⁵ James Leo Garret, *System Theology: Biblical, Historical, and Evangelical* (Grand Rapids, MI: W. B. Eerdmans Publisher, 1990), 457.

²⁶ Dave Earley and Rod Dempsey, *Disciple Making is ...: How to Live the Great Commission with Passion and Confidence* (Nashville, TN: B&H Publishing Group, 2013), 191.

²⁷ Thiessen, *Lectures in Systematic Theology*, 311.

Simpson proposes the church is not the building, but its membership is composed of those “sanctified in Christ Jesus” and those who are “called to be holy” (1 Cor 1:2).²⁸

The unity of church is important to the total health of the body of Christ. Albert Simpson said, “Just as the human body cannot be divided without death, so schism and separation are fatal to the life of the body of the Lord Jesus Christ.”²⁹

The Role of Laity in the Church

As mentioned earlier in this section, it is the belief of the researcher that the church is an organism and an organization. As such, the context being examined for this doctoral project has been established as a traditional Baptist church. While the Scriptures do not mention Jesus using words like bishop, pastor, elder or even deacon, many churches have used these positions to provide organization through organizational structure. New Testament writers like the Apostle Paul presented these roles in order to address the organizational needs they faced.

These positions/roles may be irrelevant to our theological foundation; however, these positions/roles help shape the values of the workflow of the church. S. Michael Houdmann supports this in his article, “The Role of Church Leadership/Church Government,”

Much emphasis in ecclesiology is placed on the consideration of church leadership. Some traditions insist elders should be the church’s primary leaders,

²⁸ A. B. Simpson, *The Christ in the Bible Commentary* (Camp Hill, PA: Christian Publications, 1994), 5:153.

²⁹ Simpson, *The Christ in the Bible Commentary*, 5:154

while others emphasize the role of deacons more. In addition, the role of women in church leadership receives much attention.³⁰

The New Testament supports the role of laity in the vision and mission of the church.

Father Anaekee wrote, “The sending of the seventy other disciples in pairs into the pastoral field by Christ (Luke 10:1-4), envisaged the extent of the work and collaboration required laity. The arduous and rich harvest is to be reaped by hard working and co-responsible laity. For no single hand can conveniently tie a parcel.”³¹

Pastoral Theology

As we understand the underpinning of ecclesiology, we must admit the way we understand the church is often loudly expressed in its outward appearance. Han Kung shares ecclesiology is, “the theological expression of the church’s image.”³² This expression often is seen through the way we approach and execute discipleship as well as through pastoral theology. Many of the church’s functionalities are fueled through the leader-pastor. Millard J. Erickson mentions in his book *Christian Theology*, “the church is one of the few visible forms of the corporate relationship among believers. It is best defined by the biblical-philological method.”³³

Pastoral theology is the branch of Christian theology that deals with the office and functions of the pastor. Pastoral theology is theology because it deals with the

³⁰ S. Michael Houdmann, “What is the Theological Study of Ecclesiology?,” Compelling Truth, <https://www.compellingtruth.org/ecclesiology.html>.

³¹ Hyacinth A. Anaekee, *The Laity in Parish Ministry* (Enugu, Nigeria: Snaap Press, 2010), v.

³² Avis, *The Oxford Handbook of Ecclesiology*, 4.

³³ Millard J. Erickson, *Christian Theology*, 2nd ed. (Grand Rapids, MI: Baker Book House, 1998), 1035.

consequences of God's self-disclosure in history, yet it is pastoral because it deals with those consequences as they pertain to the roles, tasks, duties, and work of the pastor.³⁴ Pastoral theology is also a form of systematic theology because it attempts a systematic, consistent reflection on the offices and gifts of ministry, and their integral relationship with the duties of the ministry.³⁵ According to Albert C. Outler, pastoral theology is attentive to the knowledge of God witnessed in Scripture, mediated through tradition, reflected upon by systematic reasoning, and embodied in personal and social experience.³⁶

As a result of pastoral theology being a pastoral discipline, it is a special form of practical theology because its focus is on the practice of ministry — aiming to join the theoretical with the practical. Thomas Oden explains,

[I]ts nature is *theoretical* because it seeks to develop a consistent theory of ministry, accountable to Scripture, and tradition experientially sound and internally self-consistent. Yet, it is not merely a theoretical statement or objective description of what occurs in ministry. It is also a *practical* discipline, for it is concerned with implementing concrete pastoral tasks rather than merely defining them.³⁷

It is important to note that that pastoral theology cannot be refuted because of its vital importance to both the church and society. Pastoral theology recognizes the importance of reflecting on the church as she is built up every day by the power of the Holy Spirit in history as a living sign and instrument of salvation through Jesus Christ. It

³⁴ Thomas C. Oden, *Pastoral Theology: Essentials of Ministry* (New York: NY: HarperCollins 1982), x.

³⁵ Oden, *Pastoral Theology*, v.

³⁶ Albert C. Outler, *The Christian Tradition and The Unity We Seek* (New York, NY: Oxford University Press, 1957), 105.

³⁷ Oden, *Pastoral Theology*, xi.

interconnects the relationship of the church with society. In doing so, this provides clarity for us that the center of Christ's work in us and through us, as we strive to embody all that Christ is, as we speak from biblical text, work in ministries of service, and mission and show up for people in critical times in their lives, as the ministry of presence.³⁸

Shedding light on pastoral theology helps churches to better manage the workload of the senior pastor. One of the main theological objectives of describing pastoral theology is to hold in illumination the work of clergy and the work of the laity. The question becomes, "what is the appropriate balance for laity and leader?" The purpose of pastoral theology is to gather people into the flock of the Lord Jesus Christ while also undergirding them in the Word to equip them for the World.

In this sense, the work of ministry is inseparable from the work of administration.

Oden contends with this notion:

It is precisely because the church has a ministry of word, sacrament, and order that it needs adept leadership, well-defined goals, financial planning, and wise administration by efficient organization. These 'management' tasks are never separable from the central imperatives of preaching, sacramental life, and pastoral care. Rather, they are needed for no other reason than to more adequately embody the body of Christ, to enable lay mission of the church as *marturia*, *diakonia*, and *koinonia* ('witness,' 'service' and 'community').³⁹

This suggest the equipping of laity is extremely vital to the pastor and to the life of the ministry. The pastor should not do anything that the body itself can do. The pastor's primary duty is to equip the body, not to try to do everything for the laity.⁴⁰

³⁸ Oden, *Pastoral Theology*, 3.

³⁹ Oden, *Pastoral Theology*, 155.

⁴⁰ Oden, *Pastoral Theology*, 156.

Moses and Pastoral Theology

God affirms the ministry of support and collaboration in His initial call of Moses. He calls Moses to petition the assistance of Aaron, his brother, as he is called to deliver the children of Israel (Ex 3). When it is time to defeat the Amalekites, Aaron and Hur provide the support of holding his arms (Ex 17). Even Jethro, provided to Moses some of the best advice he could have ever heard (Ex 18). Father Anaekee stressed, “The parish ministry cannot be alive without vibrant laity. Collaborative parish building recognizes Jethro’s advice to Moses (indeed every pastor), to judiciously share the pastoral leadership with the laity for competent and effective dispensation of divine care.”⁴¹

We see how Moses being under such pressures affected the way he operated as a leader. Moses had been listening to and settling disputes all day and became overwhelmed. Oden suggests,

This text implicitly states the problem and the proper vision for pastoral administration. The pastoral temper easily wears thin when every activity must be pastorally controlled. The Jethro principle enables more people to share the leadership load, so that God’s grace works through many and spares any one excessive heaviness. It requires searching for honest and effective persons to do this important work at various levels – thousands, hundreds, and tens – attempting to find places where people’s gift can be used to benefit the whole community.⁴²

To add to Oden’s point, Melvin Steinbron in his book, *Can the Pastor Do It Alone*, says “The traditional way of one person trying to minister to all the people is not adequate: you are not able to perform it alone and the thing is too heavy for you.”⁴³ Others must be included.

⁴¹ Anaekee, *The Laity in Parish Ministry*, v.

⁴² Oden, *Pastoral Theology*, 157.

⁴³ Melvin J. Steinbron, *Can the Pastor Do It Alone* (Ventura, CA: Regal Books, 1987), 42.

Conclusion

I have addressed in this chapter the importance of collaborating with others for sustaining and successful ministry. Understanding the need to delegate the workload and use other gifts is extremely important. Nollie Lombardi, Co-Founder and CEO of Aptitude Research Partners, supports my claim in stating:

We talk about ensuring that employees are challenged, appreciated, and in sync with strategic objectives, but when that have an emotional engagement with their work, they sometimes still fell overwhelmed. While not all burnout can be eliminated, much of it can be avoided by balancing consistency and personalization of schedules and workload: leveraging managers as models for how their team can achieve work/life balance; and implementing tools and technology that proactively manage burnout.⁴⁴

The job of a pastor is not easy! Between weddings and funerals, graduations and council meetings, family and foes, the role of the pastor entails much more than these items. No doubt, considering all these, yes, the pastor would find him/herself on the verge of burning out.

Yet within the role, the pastor must equip and prepare others to serve. Moses found out this same lesson as well. The primary purpose of practical theology “is to equip congregational leaders to engage in practical theological interpretation of episodes, situations, and contexts that confront them in ministry. A secondary purpose is to equip theological educators to train student in the skills or practical theological reflection.”⁴⁵

Both ecclesiology and pastoral theology must continue to be instituted through delegation. Many of the challenges that senior pastors face can be turned inside out with the execution of successful administration through strategic planning. In the book,

⁴⁴ O. C. Tanner Institute, “Burnout,” octanner.com.

⁴⁵ Richard Robert Osmer, *Practical Theology* (Grand Rapids, MI: Eerdmans, 2011), 99.

Mastering Church Management, the authors highlight the responses to a survey taken to which pastors were asked the problems within their ministries. The results were vast, yet many of the responses were directly related to administration. The response included but was not limited to the following:

- Time management
- Leading the change through shifts
- Enlisting the best qualified laity for respective positions
- Recruiting willing workers⁴⁶

⁴⁶ Don Cousins, Leith Anderson, and Arthur DeKruyter, *Mastering Church Management* (Portland, OR: Multnomah Christianity Today, 1990), 34.

CHAPTER FIVE

INTERDISCIPLINARY FOUNDATIONS

Introduction

The Barna Group, a private, non-partisan, for-profit organization, reported in the 2021 that 38% of pastors have thought about leaving their roles as full-time ministry leaders.¹ Matthew Fretwell, in *Five Reasons why Pastors Leave the Ministry*, listed the five reasons for pastor resigning from the ministry:

1. Financial – more than 50% of pastors receive less than \$50,000.00 annually in addition to not receiving benefits, medical insurance, and no retirement plan
2. Family – 80% of pastors believe the ministry of pastoring has negatively affected their families
3. Loneliness – 70% percent of pastors do not have close friends and constantly fight depression, silently
4. Toxicity – gossip, slander, attack against character has torn the pastor’s heart from the people/context they are called to
5. Lack of Leadership – the lack of effective functional leaders has left the pastor, as a lone captain at sea, navigating “storms” with no guides.²

Amidst the few reasons above, number five will be used as the driving force for this unit.

The need to address this reality has birthed this Doctor of Ministry project. This doctoral

¹ Barna Group, “What’s on the mind of America’s Pastors,” February 3, 2020, https://www.barna.com/research/whats_on_mind_americas_pastors/.

² Matthew Fretwell, “5 Reasons why pastors leave the ministry,” January 9, 2019, <https://www.biblicalleadership.com/blogs/5-reasons-why-pastors-leave-the-ministry/>.

project's purpose is to stress the need to have leadership development as core to the fabric of the examined context and the church at large. Barna reported one in four U.S. pastors (23%) selects "lack of leadership training and development" as a major concern their church is currently wrestling with.³ The need to revive this area of the church is extremely important for the sustainability of the church. Beeley and Britton would agree:

This surge of interest in leadership would seem to indicate both an innate sense of the importance, and perhaps the nature of real leadership, as well as a painful recognition that it is lacking or absent in many places in both church and society at large.⁴

Without question, leadership – especially church leadership – is a hard task. At best, the office of pastor is a heavy, self-less responsibility. How much heavier is the weight when the pastor must do it all by him/herself? Leadership development is an area that is consistently being addressed, yet for the church it seems like a taboo topic.

For centuries, the world outside of the church has evolved through addressing the development of leaders. From board rooms to human resource rooms, the need to focus on leadership development is a thread that flows seamlessly. I am afraid that the church has not caught on to this notion. As my observation has been, more people in church wear titles as badge and not a privilege. It takes a peculiar mindset to lead and to serve as a leader. John W. Gardner agrees with this assertion: "leadership requires major expenditures of effort and energy — more than most people care to make"⁵

³ Barna Group, "What's on the mind of America's Pastors," February 3, 2020, https://www.barna.com/research/whats_on_mind_americas_pastors/.

⁴ C. A. Beeley and J. H. Britton, "Introduction: Toward a Theology of Leadership," *Anglican Theological Review* 10, no. 1 (Winter 2009): 10.

⁵ John W. Gardner, "The Nature of Leadership," in *The Jossey-Bass Reader on Educational Leadership*, 3rd, ed. Margaret Grogan (Hoboken, NJ: John Wiley and Sons, 2013), 19.

Leadership is beyond the individual; true leadership includes a team. John Maxwell agrees with this statement when he said, “For the person trying to do everything alone, the game is really over. If you want to do something big, you must link up with others. One is too small a number to achieve greatness.”⁶ This statement is the permanence of this doctoral project — “Growing Wider to Go Higher: Developing a Model of Team Leadership for Successful Pastoral Ministry.”

Research has shown that a team collaborative approach is effective for sustainability, success, and connectivity. We see its impacts and functionality in areas of business, education, healthcare, and the United States of America’s government. Thus, this chapter will discuss models and principles that support collaboration between laity and the senior leader. The researcher hopes to illustrate if the principles discussed are implemented in the context, then the impact will cause growth for laity and longevity for the pastor.

Team Leadership

Teams of people collaborating for a common denominator has been a lynchpin of human communal organization. We witness this since the beginning of times from raising families, accessing food, and even defending communities and groups of people. Consequently, the concept of teams is not new. According to Gayle Porter and Michael Beyerlein, the study of groups first emerged in the 1920’s and 1930’s with focus of the human relations movement on collaborative efforts at work, as opposed to the individual

⁶ John C. Maxwell, *The 17 Indisputable Laws of Teamwork: Embrace Them and Empower Your Team* (Nashville, TN: Thomas Nelson Inc., 2001), 15.

efforts previously advocated by scientific management theorists.⁷ Like in early civilization, many companies and organizations today have adopted the same model.

The model of team leadership and collaboration continues to make its mark on this current era. As the demands of work and inclusion call for a new model of leadership, collaboration is at the helm. As a result of the COVID-19 global pandemic, hybrid models of education and work are now the new norm. Online tools of collaboration have broken barriers between employers, employees, teams, and functions.

Defining Team Leadership and Collaboration

Daniel Levi, in *Group Dynamics for Teams*, defines a team as a specific type of group composed of members who are interdependent, who share common goals, and who must coordinate their activities to accomplish these goals.⁸ He also adds, teams are to have an applied function within an organizational context. A team has specified roles for its members with requisite knowledge and skills to perform these roles.⁹ T. J. Addington suggests, “A team is not a team simply because it is called a team. Health teams are based on a clear, definable, well-articulated, passionately held, common mission.”¹⁰

From its inception, it is important to understand the need of leadership in teams. In *Team Effectiveness in Complex Organizations: Cross-Disciplinary Perspectives and Approaches*, Stephen J. Zaccaro, Beth Heinen, and Marissa Shuffler suggest the

⁷ M. M. Beyerlein, *Work Teams: Past, Present and Future* (Dordrecht, Netherlands: Kluwer, 2010), 15-17.

⁸ Daniel Levi, *Group Dynamics for Team* (Thousand Oaks, CA: SAGE Publications, 2013), 25.

⁹ Levi, *Group Dynamics for Team*, 26.

¹⁰ T. J. Addington, *Leading from the Sandbox: Develop, Empower and Release High Impact Ministry Teams* (Bloomington, MN: T. J. Addington and Sandbox Resources, 2008), 13.

development of such model differs from traditional leadership theories in that team leadership focuses on leader-team interactions (team-centric). Traditional leadership models lean more on leader-subordinate (leader-centric) posture.¹¹

Additionally, Steve W. J. Kozlowski, Daniel J. Watola, Jaclyn M. Jenson, Brian H. Kim, and Isabel C. Botero, added:

A focus on team leadership necessitates attention to the *process* by which teams develop critical capabilities. Contingencies that necessitate shifts in leader action are linked to task and team development dynamics that vary within teams and over time.¹²

In more hierarchical models, leaders tend to ask themselves questions like: Who's on first? Or who's in charge of this are? On the contrast, in more circular (team) model, leaders ask question more: Who needs the most help? What can I do to help my team members succeed? How can I serve my team and team members?¹³ The latter questions help organizations. If such measures are applied in churches, it will help to redirect egocentric-minded persons.

How Does this Leadership Style Work?

The leadership model highlighted in this foundational chapter will be Hill's Model for Team Leadership developed by Susan Kogler Hill. The Hill's Model for Team

¹¹ Stephen J. Zaccaro, Beth Heinen, and Marissa Shuffler, "Team Leadership and Team Effectiveness," in *Team Effectiveness on Complex Organizations: Cross-Disciplinary Perspectives and Approaches Leadership* (eds. E. Salas, G. F. Goodwin, and C. S. Burke (New York, NY: Taylor & Francis Group, 2009), 83-84.

¹² Stephen J. Zaccaro, Beth Heinen, and Marissa Shuffler, "Team Leadership and Team Effectiveness," in *Team Effectiveness on Complex Organizations: Cross-Disciplinary Perspectives and Approaches Leadership* (eds. E. Salas, G. F. Goodwin, and C. S. Burke (New York, NY: Taylor & Francis Group, 2009), 114-115.

¹³ Robert C. Crosby, *The Teaming Church: Ministry in the Age of Collaboration* (Nashville, TN: Abingdon Press, 2012), 100.

Leadership demonstrates that the leader is monitoring the team, yet they are able to determine an action which will ensure team effectiveness based on the leader's analysis.

Peter Northouse, shares “this model places leadership in the driver's seat of team effectiveness.”¹⁴

Based on Hill's Model for Team Leadership, the functional leadership claims that the leader's job is to monitor the team and then take whatever action is deemed necessary to ensure team effectiveness. Northouse highlights:

Effective team leaders need a wide repertoire of communication skills to monitor and take appropriate action. The model is designed to simplify and clarify the complex nature of team leadership and to provide an easy tool to aid leadership problem-solving.¹⁵



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¹⁴ Peter G. Northouse, *Leadership Theory and Practice*, 6th ed. (Thousand Oaks, CA: SAGE Publications, 2013), 289.

¹⁵ Northouse, *Leadership Theory and Practice*, 290.

¹⁶ Northouse, *Leadership Theory and Practice*, 291.

The chart above begins with leadership decisions and ends with team effectiveness. The chart lists several specific leadership actions that can be performed internally (task, relational) and externally (environmental). These lists are not exhaustive but are based on research on team excellence and team performance. Team excellence and team performance fuel team effectiveness.¹⁷

Team Leadership can be quite complex, yet it is measurable. There is no one way to do team leadership; however, there are few things that must be understood in order to measure its effectiveness. Northhouse suggest the following eight action items:

1. Clear, Elevating Goal - team goals must be clear so that one can tell whether the performance objective has been realized.
2. Results-Driven Structure - teams need to find the best structure for accomplishing their goals. Structural features that lead to effective teamwork include task design, team composition, and core norms of conduct.
3. Competent Team Members - groups should be composed of the right number and mix of members to accomplish all tasks of the group.
4. Unified Commitment - a common mistake is to call a work group a team but treat it as if it is a collection of individuals. Teams do not just happen: they are carefully designed and developed.
5. Collaborative Climate - the ability of a team to collaborate is essential to team effectiveness. A collaborative climate is one which members can

¹⁷ Northhouse, *Leadership Theory and Practice*, 295.

stay problem focused, listen to understand one another, feel free to take risks, and be willing to compensate for one another.

6. Standards of Excellence - effective group norms are important for group functioning. Team members' performance should be regulated so that action can be coordinated and tasks completed.
7. External Support and Recognition - a supportive organizational context includes material resources and rewards for excellent performance.
8. Principled Leadership - effective team leadership is related to team effectiveness. Include areas that are cognitive, motivational, affective, and coordinatively.¹⁸

How Does this Leadership Work?

Leaders can use this leadership model to inform their decision-making about the current state of their team and the specific actions they need to take. Additionally, the model above portrays leadership as a team oversight function in which the leader's role is to do whatever is necessary to improve the overall performance of the team. The prototype of this style of leadership provides the leader with a cognitive plan for identifying group needs and offers suggestions on appropriate corrective action.¹⁹

¹⁸ Northouse, *Leadership Theory and Practice*, 300-302.

¹⁹ Northouse, *Leadership Theory and Practice*, 303.

Strengths and Criticisms of this Model.

Like a committed athlete, team leadership is constantly in the gym for improvement. A coach does not stop coaching if the team keeps winning; the coach increases its commitment for growth. On the other hand, team leadership has strengths and weaknesses.

One strength of this model of leadership is the cognitive guide that help leaders design and maintain effective teams. This model helps the leader to exhibit a good medium of information. Another strength of this model is that it does not focus on positions; rather, its focus is on critical functions of delegation and action taking.

One of the critical things about team-based leadership is when the leader is at the intersection of “when is the best time to intervene?” The model assumes that the leader is an expert at decision-making, interpersonal communication, conflict resolution, and other soft skill sets.²⁰

Team Leadership in the World

Leadership is both a science and an art. How leadership is executed within a context reveals its usefulness. Encouraging a collaborative environment encourages an ongoing incorporation of suggestions and inter-reliance on others. One cannot minimize the societal impact that team-based, collaborative leadership styles continue to have. We witness this style and effectiveness in healthcare, education, and the United States Armed Forces. Teamwork is a vitamin to all these three fields as a multidisciplinary effort to provide excellence.

²⁰ Northouse, *Leadership Theory and Practice*, 306.

Healthcare

Healthcare is becoming more complex with increased demands for health complex health services. In delivering health care, effective teamwork can immediately negatively or positively affect the patient. As patients present more acute care needs that are coupled with a multiple of underlining health issues, health providers must have effective, integrative teams.

Team-based health care is the provision of health services to individuals, families, and/or their communities by at least two health providers who work cooperatively with patients and their caregivers.²¹ The amalgamation of sharing responsibilities with accountability between team members offers great benefits. When effective team leadership works, it reduces the number of medical errors, increased patient safety, and reduce stress and overwork that lead to burnout and empower individual healthcare workers by eliminating a central structure.²²

The development and characteristics of a successful health team can be seen in the following:

- Core teams - these are directly involved in caring for the patient.
- Coordinating teams - the group responsible for operational management, coordinating functions and resources management for core teams.

²¹ M. D. Naylor, K. D. Coburn, E. T. Kurtzman, J. A. Prvu Bettger, H. Buck, J. Van Cleave, and C. A. Cott, "Inter-professional team-based primary care for chronically ill adults: State of the science," in *Unpublished white paper presented at the ABIM Foundation meeting to Advance Team-Based Care for Chronically Ill in Ambulatory Settings* (Philadelphia, PA: American Board of Internal Medicine Foundation, 2010), 24-25.

²² Naylor et al, "Inter-professional team-based primary care for chronically ill adults: State of the science," 25.

- Contingency teams - formed to deal with emergencies or specific events (i.e., cardiac-arrest teams, disaster-response teams, etc.).
- Ancillary teams/services – the group supports services that facilitate patient care such as cleaners or domestic staff.
- Support services and administration - those who provide indirect, task-specific services in a health-care facility supported services. It includes secretaries and the executive leadership of a unit or facility. This team has 24-hour accountability for the overall functioning of the organization.²³

The need to deliver quality patient care is through patient focused groups. These focused groups operate in a team leadership model working with all levels including board members, staff, the community, and partner organizations.²⁴

Moses and Team Leadership

George Barna, in his book *The Power of Team Leadership*, hypothesizes that due to changing values in postmodern society, the team leadership model can potentially be a more effective tactic to ministry. He notes that the majority of American churches have fewer than 100 adults attending services during the weekend. This along with the fact that small churches generally have fewer than three clergy, team leadership must be an important factor if the church aims to maintain its effectiveness in the community. Barna

²³ Mitchell P. Wynia, M. Golden, R. McNellis, B. Okun, and S. Webb, *Core Principles and Values of Effective Team-Based Health Care Discussion Paper* (Washington, DC: Institute of Medicine, 2012), 7.

²⁴ Monsey Mattessich, *Community Building: What makes it work: A Review of Factors influencing successful community building* (St Paul MN: University of Michigan Amherst H. Wilder Foundation, 1997), 45.

used Moses has an endorsement to the importance of team leadership. Barna shares two important lessons Moses learned, one of which he says:

The second insight relates to the potential inefficiencies of solo leadership. Even though Moses had capable teammates, he retained much responsibility for direction of the people, making public policy, and supervising the operations of their venture. In Exodus 18, Moses' father-in-law, Jethro, pays Moses and his family a visit. He observes Moses' typical workday and is appalled by the bottleneck Moses has created by striving to be all things to all people. Jethro offers some simple advice: Divide the leadership duties into manageable portions and delegate some of the responsibility to a delegated leadership team of other gifted servants.²⁵

Team Leadership in Maranatha Baptist Church

This project fosters a model that includes engagement and equipping for laity that encourages them to serve in their varying gifts. Michael J. Christensen, in his book *Equipping the Saints, Mobilizing Laity for Ministry*, relies on Ephesians 4 for equipping the saints. An entire chapter of the book is dedicated for the service of small groups in a larger ministry context. One model presented is Willow Creek Community Church where five meta-church principles undergird small-group life and church ministry:

1. Limited Span of Care
2. Intentional Leadership Development
3. Relational Discipleship
4. The Open Chair
5. Ministry Coordination²⁶

In the same matter, Peter Scazzero points out the need for intentional connections at his church. His thoughts are, "Once people begin their journey with Jesus Christ and join a

²⁵ George Barna, *The Power of Team Leadership: Achieving Success through Shared Responsibility* (Colorado Spring, CO: Waterbrook Press, 2001), 31.

²⁶ Michael C. Christensen, *Equipping the Saints, Mobilizing Laity for Ministry* (Nashville, TN: Abingdon Press, 2000), 13.

church or community, our first task is to help them connect with God and grow spiritually. Our sincere hope is that they will allow the Word and Spirit to transform each aspect of their lives.”²⁷ Chuck Lawless offers another insight given for the necessity of membership involvement in the ministry in *Membership Matters*:

Indeed, our team often saw placement processes based on Rick Warren’s SHAPE (Spiritual gifts, Heart, Abilities, Personality, Experience) concept, Wayne Cordeiro’s DESIGN (Desire, Experiences, Spiritual gifts, Individual style, Growth phase, Natural abilities) program, or the *BodyLife* model. Pastors like Saddleback’s, Warren and Cordeiro, who leads New Hope Christian Fellowship in Honolulu, Hawaii, challenge their members to discover their spiritual gifts, our personalities, and our abilities in order to prepare us to do ministry in his church.

Thom S. Rainer suggests the best factor of equipping the saints can and will prevent the escape from the back door. In his book entitled *The Book of Church Growth: History, Theology and Principles*, he says this about closing the back door,

When churches seek to get people into their fellowship, they are attempting to open the front door. Keeping those members in the church active, and fulfilled, is called closing the backdoor. Keeping the backdoor closed is a major problem considered by most standards. What can we do to regain the spirit of the early church where Christians ‘devoted themselves to the . . . fellowship’ and where all the believers were together (Acts 2:42, 44).²⁸

In *Worship Evangelism: Inviting Unbelievers into the Presence of God*, Sally Morgenthaler says, “Christ did not leave His work to chance. He spelled out the details. He did not even imply that His people would not go. Hence the command, ‘As you go,’ disciple all nations.” They were to go purposefully and teach men of Christ and lead them to an open declaration of allegiance to Him. Then once they came to a saving knowledge of Christ and were publicly initiated with His cause on earth, they were to be trained and

²⁷ Peter Scazzero. *The Emotionally Healthy Spirituality* (Nashville, TN: Thomas Nelson, Inc., 2006), 39.

²⁸ Thom S. Rainer, *The Book of Church Growth: History, Theology and Principles* (Nashville, TN: Broadman & Holman Publishers, 1993), 49.

equipped for service in the church.²⁹ When collaboration is welcome, we will see result beyond our wildest imagination. John Wesley's model of ministry embodied this framework, "Wesley's view of what was fundamental in ministering the gospel was not applicable only to the ordained in the Church of England or to his own traveling preachers. Wesleyan lay office-bearers properly claimed a share of the responsibility for it and this was reflected in the rapid proliferation of Methodist societies."³⁰

It is important to develop teams in ministry as they one day will have to develop others. E. Stanley Ott explained the importance of team members loving and serving people while being task-oriented. He suggests this involves developing interpersonal ministry skills, employ the defining practices for fostering discipleship, employ the practices of attending and connecting, engaging in follow-through, and equipping team members for interpersonal ministry.³¹

Conclusion

This project entitled "Growing Wider to Go Higher: Developing a Model of Team Leadership for Successful Pastoral Ministry" proposes the need to move from a triangular top-down leadership to a circular team collaborative framework. Inviting laity to engage in training will encourage them to engage in ministry service. Ronald Luther McHattee asserts in his doctoral thesis at Fuller Theological Seminary, "the most critical ingredient

²⁹ Sally Morgenthaler, *Worship Evangelism: Inviting Unbelievers into the Presence of God* (Grand Rapids, MI: Zondervan Publishing House, 1995), 77.

³⁰ Margaret Batty, *Stages in the Development and Control of Wesleyan Lay Leadership 1791-1878* (Peterborough, ND: Methodist Publishing House, 1998), 172-173.

³¹ E. Stanley Ott, *Transform Your Church with Ministry Teams* (Grand Rapids, MI: Wm B. Eerdmans Publishing Company, 2004), 132.

that needs to be addressed in the church today is that of spiritual empowerment. Mainline churches of Western Civilization continue to decline because of their continued reliance on human resourcefulness without spiritual empowerment.”³²

When all the weight is on the senior pastor, tiredness will be the result. The honest statement to Moses from Jethro, “you cannot do it alone,” served as the gateway for a reimagination of system that was not effective. The honest fact is that many pastors are severely tired. The challenge becomes for laity to see and acknowledge this as well. “The clergy and the laity must see each other as collaborators in the Lord’s vineyard.”³³ This leads to infusing a culture that “... the clergy and the laity are sharing in the same mission of the church, but each in a manner specific to its state.”³⁴ The incorporation of teams will cause laity excitement, church growth, and a healthy pastor — both spiritually and physically.

Michael Schrage posed a question, “Why collaboration now? Not only because we don’t really have a choice — but it’s the best choice we’ve got.”³⁵ Peter Northouse said, “for teams to be successful, the organizational culture needs to support member involvement.” Teams touch our lives every day, and their effectiveness is essential to the well-being across a wide spectrum of spheres.

³² Ronald L. McHattee, *A Strategy for Renewal and Growth through the Spiritual Empowerment of the Laity*, Fuller Theological Seminary, Doctor of Ministry Program, 1989, v.

³³ Chiegboka Okodo and Umeanolue Umezina, ed., *A Bountiful Harvest* (Anambra, Nigeria: Rex Charles and Patrick Ltd., 2012), 221.

³⁴ Okodo and Umezina, *A Bountiful Harvest*, 222.

³⁵ Micheal Schrage, *No More Teams! Mastering the Dynamics of Creative Collaboration* (New York, NY: Bantam Doubleday Dell, 1989), 5.

CHAPTER SIX

PROJECT ANALYSIS

In 2019, I arrived at Maranatha Baptist Church located in Queens Village, New York, as a teaching and preaching assistant, serving with the second pastor of a Baptist church of over forty years old. It was a new and challenging experience for me as well as the congregation. Being new to the ministry and the community was refreshing and inspiring, yet I was able to witness some faults at the church that I wanted to eagerly address. One of those faults is examined through this doctoral project.

While serving at the church, I noticed the ministry was experiencing a few changes. More young adults were attending Sunday services, a few of the staffed musicians had left for tour opportunities, and stable members trended time for eternity. As a result, the church membership, attendance, and participation began to look drastically different. While the positioned assigned was to cover much of the pulpit ministry, I was zealous to serve in an even more impactful way.

One Sunday after church, I sat in the back of an annual church meeting. While observing, I noticed how the pastor was casting vision that would seek to address some of the changes that occurred in the ministry, and I could not help but to notice the range of responses. Some members were excited to relinquish some positions in the church, while others were unwilling. Some members were excited to get the new youth/young adults involved while others suggested they must go through new membership class first. The

pastor suggested a well needed preaching sabbatical, while some members disagreed because the founding pastor never took a sabbatical. The myriad of responses was interesting in a good and bad way — to say the least.

I could not help to notice that while the pastor needed help with carrying the preaching load, the context needed something more than another “preacher.” A cry to bridge the gaps between to the people and pastor was evident. Old systems were not bad, but they had run its course. Embracing new technological skills did not mean that membership intake on clipboards was bad. The context needed a bridge. Perhaps a new voice, a new outlook would help bring actualization to the vision being cast. Andrew Sorkin suggested, “if a company’s adviser has a conflict, the ‘best practice’ for a corporate board is to hire a second unconflicted adviser to help cleanse the first adviser.”¹ Being new to the context allowed me to see from the outside the need to formulate a strategy that would addresses some of the gaps unfolding in the church. Being a leader and professional in higher education, the way we combat some of these gaps is to perform a hard, true diagnostic and find the best solution. What better way to reimagine ministry longevity than to incorporate some corporate models and training that would support the nucleus of church, while also preparing the ministry for future harvest. To support this observation, the global pandemic proved more effective and significantly better systems were available than the ones previously in place.

From that diagnostic and the COVID19 global pandemic, the passion for this project was birthed. The need to build a structure that would encompass equipping the

¹ Andrew Ross Sorkin at Johnson Graduate School of Management (Ithaca, NY: Cornell University, Sage Hall, 2012), 23.

saints and sustaining the ministry led to this doctoral project. Questions like: how do we revive a traditional church in a changing community? Or how do we get members excited about ministry involvement? How can we preserve the mental state of pastors after a pandemic? These questions left me burdened to further explore this concern. Thus, this led to this doctoral work, “Growing Wider to Go Higher: Developing a Model of Team Leadership for Sustainable Pastoral Ministry.” To undergird this work, in 2019, authors Mihnea Moldoveanu and Das Narayandas reported to the Harvard Business School:

With the proliferation of collaborative problem-solving platforms and digital ‘adhocracies’ that emphasize individual initiative, employees across the board are increasingly expected to make consequential decisions that align with corporate strategy and culture. It’s important, therefore, that they be equipped with the relevant technical, relational and communication skills.²

It is in my estimation that putting the right people in the appropriate spaces matter. It is a hard truth, yet still true. Some people expire from certain roles and need to be shifted and the gifts repurposed. For ministry sustainability, senior leaders need help and growing congregational leaders need development. Thomas R. Hawkins states:

Church members’ time and abilities exist to help the congregation grow, develop more impressive ministries, or offer a wider range of programs and services. Learning congregations invert this formula. The primary shift in a learning congregation to nurture better people. Experiences in ministry become occasions for reflection and learning, for construction in a fresh vision of new life in Christ. These visions then guide new acts of ministry and service Christ’s name.³

² Mihnea Moldoveanu and Das Narayandas, “The Future of Leadership Development,” <https://hbr.org/2019/03/the-future-of-leadership-development>.

³ Thomas R. Hawkins, *The Learning Congregation: A New Vision of Leadership* (Louisville, KY: Westminster John Knox Press, 1997) 26.

I agree with Hawkins that to further ministry effects, an implementation of strategic efforts must be undertaken. A frequent observation is that leaders are placed into positions and remain there for years and even decades without ever receiving training and/or course refreshers. Companies of all sorts realize that to survive today's volatile, uncertain, complex, and ambiguous environment, they need leadership skills and sustainable organizational capacities — which are different from those that previously existed.⁴

This chapter will provide the final analysis of this doctoral thesis and project. The chapter details the project's implementation: describing its process, including activities, reflections, and a summary of the experiences shared. It also contains the project's outcomes as well as suggestions for further research.

Hypothesis

The hypothesis of this research is if lay members of Maranatha Baptist Church participate in leadership development seminary over a six week period, then they will be equipped, empowered, and encouraged to serve and in turn they will help reduce some of the experienced ministry burnout from the senior pastor.

Project Purpose

Personally, I have spent the majority of the life in church. Since I came to know the Lord, I have served in a myriad of ministries, auxiliaries, and boards — even serving

⁴ Mihnae Moldoveanu and Das Narayandas, "The Future of Leadership Development," <https://hbr.org/2019/03/the-future-of-leadership-development>.

close with senior pastor. In my observation, I have witnessed how the pastor literally does everything. At best, the pastor has had to be a counselor to married couples, mediator with families, a lawyer, an educator, a poll bearer, a parental figure, a friend, and much more all while still being the pastor.

It is the environmental nature in the Black church for the pastor to do everything. Sometimes this impression is accidental, while other times it is an expectation. Both sides of the spectrum can be damaging and unhealthy. Andrew Davies, a retired minister and member of Malpas Road Evangelical Church, said,

All relationships are subject to stress and strain, including that between a pastor and a congregation. People sometimes complain. 'The pastor never visits me.' 'He doesn't preach the gospel.' 'He is not like our former pastor or the American preachers.' 'He tries to do everything himself.' 'Pastors sometimes grumble.' 'Some people have such stony faces.' 'They have a lot to say but are hardly ever in the prayer meeting.' 'The officers behave like CEOs.' 'Nothing I do makes any difference.' On occasion the relationship is so fraught that it breaks down altogether.⁵

Davies urges the congregations to take a healthier approach to the role of the pastor as unsolicited expectations have drained the creativity, vision, and strength of the pastor. He continues,

Expectations would become much more realistic. Fellow Christians would learn to appreciate each other's strengths and understand each other's weaknesses. There would be far less huffing and puffing about the behavior of others and a greater honesty about our own failures.⁶

⁵ Evangelical Magazine, "The Pastor and Congregation," <https://www.evangelicalmagazine.com/article/the-pastor-and-his-congregation/>.

⁶ Evangelical Magazine, "The Pastor and Congregation," <https://www.evangelicalmagazine.com/article/the-pastor-and-his-congregation/>.

Proving when healthy perspectives are in place, we can engage in learning from members within the congregation. Dr. Thomas Cotton supports lay membership engagement upon proper training by asserting,

It does not matter if a ministry is small in size, medium in size or a mega ministry; there is still a need to have lay leaders properly trained. Larger ministries with a good financial budget can often times get away with not initially training their leaders because their budget will allow them the flexibility to hire someone who may have the academic background and/or experience in leadership. But for the most part, the average ministry may not have the financial backing to do so.⁷

Thus, the purpose of this doctoral project centered on designing a leadership development program for the Maranatha Baptist Church that would ease some of the pastoral fatigues, burnout, and weariness, while simultaneously training, building, and transforming lay members to serve in leadership capacities. My hypothesis addressed this subject and the data analysis proved its effectiveness in addressing the problem of pastoral burnout. Charging all to participate in ministry assignments is important; it dismantles the notion that the pastor is supposed to do everything alone.

After participating in the leadership training program, participants became more sensitive to the demands of the role of the pastor. Also, participants in my project learned how and when to intervene to help the senior pastor shepherd the flock. In addition, persons who participated in my project came to understand the need to serve more effectively at Maranatha Baptist Church.

⁷ Thomas Cotton, “DEVELOPING A LEADERSHIP DEVELOPMENT TRAINING MANUAL FOR LAY LEADERS,” Doctoral Dissertation, United Theological Seminary, 2020.

Methodology

Stakeholders: Professional Associates, Contextual Associates and Peer Associates

Three professional associates were attached to the finalization of this doctoral project: Dr. Charles Galbreath, Dr. Justin Shamell, and Dr. Kenneth Cummings. Dr. Galbreath, holding a PhD from Fordham University, provided academic resources to support this doctoral work. In addition, Dr. Shamell, a DMIN United graduate, ensured the Doctoral Manual of United Theological Seminary was upheld while also providing consultation to the development of the project proposal. Lastly, Dr. Cummings, also a DMIN United graduate, reviewed and provided feedback for the foundational writings of this doctoral work. As a collective, they were consulted on a weekly basis on the project design, methodology, implementation, and analysis.

Contextual associates served as assistants during the implementation process. They ensured the designated location to meet was available and opened for usage. In addition, they helped with all technical support by ensuring projectors, remote controls, HDMI cords, etc, were readily accessible. Lastly, they aided in distributing and collecting activity materials and lesson plans on a weekly basis while offering support to the participants as they accessed the Internet and emails.

My peer associate and classmate were contacted on a weekly basis to gain insight and advice while conducting the project thus aiding in discussing ways to better phrase, illustrate, and plan for effective communication and outcomes.

All three categories of persons help toward this doctoral project were extremely instrumental both in creation and implementation.

Project Design

Announcements (see Appendix A) were made during Sunday morning services at the church to invite persons to participate in the project on June 25, 2023 and July 2, 2023. The project plan was comprised of ten members from the church on a sign-up/volunteer basis that committed for six weeks. Those who participated convene for six consecutive Tuesdays (replacing Bible study time).

Once the participants were confirmed, they were identified throughout the entire process by a number system. By using this number system, the expectation was that their answers, journal entries, and any additional handouts being completed and returned to me in numbered folders would provide confidentiality and safety. In addition, all sessions were held in person at the church.

The Collection of Data

A qualitative research method was used where I collected data. The research methods to test the hypothesis and evaluate the results are listed below:

1. Pre-Test Surveys: conducted prior to the informational sessions to gauge participants' worldview of leadership.
2. Focus Journaling Assignments: given as homework, allowing participants to write freely based on the given questions/writing prompts.
3. Don Cousins Spiritual Gift Test: printed and distributed, allowing participants to understand the need to know, implement, and acknowledge their personal spiritual gifts.

4. Role Playing: participants acted out an activity, which depicted one person was loaded down and could barely manage.
5. Guided Group Discussions: through varying ice breakers, participants were able to work together to build communication and collaboration.
6. Post Test Surveys: conducted after all informational sessions concluded to gauge participants' growth, expansion, and/or changes on leadership.

The purpose of these methods was to produce expected results that would allow the participants to:

1. Understand the biblical meaning of the ministry of the pastor and the role of the church.
2. Visualize how they uniquely fit into the God's design for the church through unearthing spiritual gifts.
3. Create a plan of action to ensure congregants participate in the ministry with excitement.

Implementation

A six-week (July 11, 2023 – August 18, 2023) leadership development training program was administered for the participants. Email confirmations were sent to the ten confirmed participants confirming their participation in the project, reiterating the timeline/location and introducing the contextual and peer associate.

As we began the project implementation, I quickly noticed gender and age became a significant factor. While the church is 60% female, on the first day I noticed there were no males in the audience. To the same end, I noticed while the church has

more male identifying as deacon, no male deacon was a participant in the program. In the same sense, more male trustees are appointed in the church, yet no male trustee was a participant. This was a significant observation because these roles (deacon and trustee) are considered high serving roles in the church, and yet these high occupying seats were not represented in the project for the male gender of the church.

In addition, the age of the participants played an essential role as well. While gathering information in week one, all the participants were within the age range of forty-two to sixty. Of the ten participants, three were retired, one was a homemaker, and the remaining occupied employment in the busy city of New York. These factors were important to detect because they would shape the remaining weeks of the project.

Upon leaving week one of the project implementation, I recall calling my peer associate to discuss these factors, and he provided great insight on how to edit the few roleplay demonstrations I had outlined. In addition, he helped me to modify technological methods so that it would accommodate those who were not readily available to Internet/computer access. All these observations were important to take note of as it would help me as the researcher to understand the participants and how leadership, accessibility, vulnerability, and leadership capacity flow from each individual.

Session One

Session one began on July 11, 2023. In session one, I covered a lot of groundwork that launched the project. In the session, I introduced the doctoral project, “Growing Wider to Go Higher: Developing a Model of Team Leadership for Sustainable Pastoral Ministry.” I informed them as a doctoral student of United Theological Seminary, I was

writing a dissertation and putting forth a project examining the need to recognize pastoral fatigue and relieve that fatigue and stress through membership involvement. However, we cannot just place anybody into leadership roles because the seat is vacant. Rather, those serving must be vetted, disciplined, and properly trained to effectively execute their ministerial and laity roles.

Also, in session one, all participants were reassured their participation was 100% voluntary throughout the entire project. They were also informed that their responses would remain confidential and anonymous. I introduced them to the number system and handed out number folders and empty journals. It was stressed that only I as the researcher would have access to these files. Once these terms were agreed upon, each participant signed a consent form (see Appendix B), as the first assignment.

Next, participants were asked to honestly answer each question in the pre-test survey (see Appendix C). Doing this allowed them to identify how they see themselves and how they view Maranatha Baptist Church in real time. Providing honest answers to the questions allowed participants to reveal their stance and personality while naming traits of leadership they possessed. I wanted all participants to feel safe and be completely honest and their natural self. The only way to create change is through honesty; it was stressed that the group was not to be perfect but honest.

This was important to establish during the initial session because Warren Bennis suggest that the process of becoming a better leader is the same exact process that makes a person healthy and an even more fully integrated human being.⁸ This speaks to who you

⁸ Warren Bennis, *On Becoming a Leader*, rev. ed. (New York, NY: Perseus Publishing, 2003), xxiv.

are, how you feel, and how you engage are interconnected. To further support this, Dr.

John W. Thompson, in *Corporate Leadership in the 21st Century*, suggests,

Leadership qualities that will be required of corporate executives are not skills that can be learned. One premise is that leadership is not exceptional, but the natural expression of the full functional personality.⁹

The success of leadership is anchored on a person being their total, honest self.

Leadership is not just what one does but also who they are. Lastly, the participants were encouraged to be able to own their personal leadership capacity while also detecting how far and/or close they were to the church's vision and ministry engagement. (The outcome to these pre-survey questionnaires will be shared later in this chapter in the data analysis).

Pre- and Post-Survey Questionnaire

- 1-Define what leadership is?
- 2-On a scale of 0 (weak)-10(strong), how would you rate yourself as a leader?
- 3-Which biblical character best describes your style of leadership?
- 4-When you think of delegation, what is the first image that comes to mind?
- 5-What are the qualifications for you being a leader at Maranatha Baptist Church?
- 6-How can you include your leadership style at Maranatha Baptist Church?
- 7-How can your style of leadership create greater impact for Maranatha Baptist Church?
- 8-Why is leadership important during these times?

⁹ John W. Thompson, *Corporate Leadership in the 21st* (1991), www.acumen.com/pdf/corporate.pdf, 1.

Session Two

Session two of this focused group began the deep dive of the project. While opening with an ice breaker, participants were given a printout of a pie of pizza; then they were asked to slice up the pizza, naming each slice and what they deem most important about leadership and its qualities. After the exercise was over, the participants shared their understanding (slices). The ice breaker question was: How would slice your pie according to what you believe leadership to be?

This activity was a super fun, interactive way to open the series of lessons. Considering these were evening sessions, I wanted to include fun activities to start off each session, while also being able to collect data that would help the project. From this exercised I learned that the participants were once leaders and now retired from professional leadership roles, mothers, a few were wives, and heads of households.

As predicted, this activity proved to open a great, fun opportunity for dialogue on leadership. After distributing the handouts, I noticed how independent the entire group became. Without thinking, many participants were covering their sheet while being private with their outlook. However, once the sharing out time came, the group quickly noticed they had more in common than in contrast.

Many of the respondents shared some of the same responses which provided a common language of leadership. These responses included: loving, a great listener, honesty, organized, supportive, and patient — just to name a few. However, one respondent pie was sliced so uniquely, which caused the dialogue to shift. The respondent sliced the entire half of the pizza pie and coined it dedication with the other slices named integrity, self-control, and supportive. This stood out to me as the researcher because the

weight of leadership to that person was placed heavily on one being dedicated to the assignment. This is a common expectation, whether said or not; most expect their leaders to be extremely dedicated. This level of dedication can lead to success and to the demise of leadership.

Another observation I noticed was no participant mentioned shared leadership and/or teamwork in their slices. This stood out in the share-out time because during the activity, one participant asked another participant, “how they were dividing their pie.” They responded with a “do it yourself” attitude. This was a noteworthy observation because it was never stated that the activity had to be done individually. In a real sense, this is sometimes our response. Although it is not said that you could not work in a group, it is to be noted that we tend to subconsciously revert to doing it ourselves. This was a great segway into the PowerPoint presentation for the evening.

Power Point Presentation

This doctoral project was focused on leadership development through the Jethro-Moses model. Moses presented an excellent model for the study of leadership in the Old Testament and beyond. As readers, we encounter many slices of Moses’ pie for leadership. Throughout the Old Testament we see Moses’ leadership full of compassion, advocacy, passion, love, and servanthood. In addition, we see sides of Moses’s leadership that needed revamping and renewal.

In Exodus 18:13-26, we discussed in detail a biblical narrative of collaborative leadership. Teaching through the Biblical Foundations, we see Moses’ father-in-law Jethro, pointing out an organizational hindrance. Jethro pointed out the problem with

Moses' leadership. Moses had become overly committed in his role, and within the same text, there is also the solution to this problem. The solution to this problem is to train, develop, and empower potential leaders within his governance.

As we wrapped up session two, it was important to see how participants related to Moses. A quick writing prompt was assigned to list at least four stress triggers. Some of which included: not having a planned-out event, driving, lack of money/resources, people who do not follow instructions, bringing up the past, being late, things done in a rush, manipulation, lack of proper preparation, not being utilized, just to name a few. Some of which are found in our text.

Being able to name these triggers helped to see how we receive leadership. As the assigned writing journal prompt showed, when triggers are in action, many remarked, "they'd rather not do it," "they didn't see my effect," "I was willing, but nobody asked me." These types of responses created a pathway to how they engage and/or retreat from church ministry.

Session Three

Session three opened with an exercise designed to display team leadership named, "So you think you can handle it?" This was modeled after the game, "So you think you can sing?" Participants were advised to volunteer if they thought they were strong. Once that person was identified, she was instructed to lift one object. The object lifted was a stroller; the participant carried that stroller for two minutes. After the timer had stopped, each of the remaining participants would pick one heavy item and place it in/on the

stroller. By the time the fifth participant placed her purse in the stroller, the strong participant realized that it was unbearable to carry.

This fun exercise highlighted the need to collaborate with others and ask for assistance. When asked by one of the participants, “why you didn’t ask for help?” The response was, “I didn’t know I could.” Through this response, as a group we were able to see on a lower, lesser level how Moses managed his duties and needed someone else to identify his blind spots and give godly counsel and for the need to encourage others to engage in completing the work.

This role-play demonstration led into our next PowerPoint presentation as we looked at the life of Albert B. Simpson from the Historical Foundations chapter. The presentation was entitled, “Over 100 years later, what can Albert Simpson teach us today?” This session highlighted the trailblazing work that Albert B. Simpson did over the course of his life. Known for his groundbreaking work of intentional soul winning, his ministry encapsulates great works AND that he could not do it alone.

In the beginning of his ministry, he had experienced much stress and burnout because he did not see the need for collaborative leadership. Young and vibrant, Simpson was taking the nation by force until he had undergone several health challenges. He suffered numerous mental breakdowns due to limited capacity while serving in ministry. He finally reached a point in his ministry journey where he needed to equip and empower others to help him carry out the assignments God had given him.

This session was one of the most powerful ones according to most of the participants. As expressed in their journal entries, many expressed their naivety to the office and duties of a pastor. One participant remarked, “I just know when I need my

pastor, he shows up!” What bold, yet true reality — pastors just show up! Many pastors are suffering internally with the lack of marital understanding, family support, limited finances, and yet they show up! As I write this chapter, the critical question must be raised, if we just continue to show up, who, how, and/or what will be affected?

Another participant journaled upon learning about the life of Simpson, she could see how her pastor and Simpson shared some similarities. She expressed of her commitment to the church for over twenty years, and yet with all her Sunday school and Bible study notes, she still felt like God would not hear her if the pastor did not touch and agree with her. On the other hand, another respondent being installed as a deacon in the church mentioned how much more involve she plans to be in the church by giving out holy communion to the sick and shut-in, so that the pastor could honor date night with his wife.

Session Four

The fourth session was centered around the “Church as Organism and Organization.” There was discussion about the difference and similarities of church as a living, vibrant organism and the church as a living, vibrant organization. The focus group was challenged to face some hard realities of how we do and be as the church. Participants, as a result of this teaching, gained a better understanding of what the church was intended to be and our responsibilities to the very same.

The church is a living organism with members of the living body, not an inactive institution supported by Ephesians 4:12-26. “As Christ is the source of the church’s life, the church is ever alive, growing, changing, and being perfected through all the

complexities around it – as these are the evidence of life” (NRSV). In addition, the church is also contingent and dependent, similarly to the image of the branch and vine.

The church is also an organization — not merely as a business, yet the church conducts business. The church as an organization employs the need for “help” and “participation” just like other organizations.

So then, how do we urge members to help and participate? By way of a writing prompt, participants were asked to journal on the difference between assimilation and connection. To rephrase the question, participants were asked to journal on the notion of difference or combination of being an individual and yet a unit. “Can we be different and on the same page?”

One participant conveyed that assimilation happens when you take in fully information and ideas, while connection is the relationship between a person, thing, or idea because one can do the assimilation and the other can do the connecting. Moses did the assimilation and Jethro made the connection. On the contrary, another participant voiced that you cannot be unified and different; to fulfill the task, goal, or assignment, we all must be together and look alike much like the military or the police department.

Session Five

A training tool publication of the Sustaining Pastoral Excellence initiative of the Christian Reformed Church, entitled *Discussing Effective Leadership in the Church*, was produced to help provide a vigorous curriculum for church and leadership development. Similarly, to purchasing a diamond with Four C’s displaying brilliance and beauty, effective church leadership must display the same. According to the handbook, the Four

C's for effective leadership for a thriving church are: character, conviction, competencies, and confluence.

The Four C factors are defined in this matter:

- 1- Character- in the leader (which generates **trust** on the part of followers)
- 2- Conviction- in the leader (which helps the congregation discern its purpose and vision).
- 3- Competencies- in the leader (which helps a congregation function as a healthy system – i.e., deal with the normal anxieties and conflicts of communal life in healthy and productive ways).
- 4- Confluence- of leader, congregation, time, place, ministry, opportunity, and resources that is a gift of God's Spirit and that enables a leader and congregation to work joyfully together in realizing God's purposes.¹⁰

Session Six

The last installment of this focus group introduced the Free Spiritual Gift Test by Don Cousins. After having taken the test, the participants were able to share their gifts, many of which were recently unearthed, and some were known yet suppressed. Some of

¹⁰ Division of Christian Education of the National Council of Churches, "Effective Leadership in the Church: A training tool to help congregations, pastors, and other church leaders effectively work together to accomplish God's mission," 2005, https://network.crcna.org/sites/default/files/Effective_Leadership_in_the_Church.pdf.

the participants' gifts were in the ministry of helps, leadership, hospitality, administration, music, teaching, missionary work, and evangelism.

As our final activity, the participants were instructed to take a post-it and for each one, post a name of the ministries of the church. After having listed over thirty ministries and auxiliaries, the next instruction was to categorize all the ministries/auxiliaries based upon functionality by using the whiteboard method.

The "green" side of the board was ministries/auxiliaries that were fully functional after the COVID19 pandemic. The "yellow" side of the board was for ministries/auxiliaries that were up in the air, and the "red" side of the board was ministries/auxiliaries that were dead. Based upon this activity, many activities that were in the red column were dead to the members of the focus group, but the pastor was to do the work. The irony was what the members thought was dead, was functional yet, they did not have a hand in it. Ministries like outreach, visiting the sick and shut-in, and college ministries were highlighted and regarded as essential, yet the focus group listed it "red." Some of this thinking was because the previous servant leaders left and/or moved and that the work of the ministry ceased. Yet the pastor showed up and continued the work and people did not know.

As we concluded this session, we attempted to match spiritual gifts with ministries that needed leadership and/or additional volunteers. Knowing the right people on the right team will yield fruitful results.

Summary of Learning

As I think about the importance of leadership development, I must also think of its benefits. This project has helped me to conclude two major truths: (1) most people in the congregation desire to serve but they just need to be navigated in the right direction and (2) adequate leadership provides a strong possibility for sustainability and success. These two truths helped to morph this project to become beneficial to the future of church ministry.

Firstly, in proving the value of leadership training, this project helped to bring awareness to the congregation in a more detailed way. For years the participants occupied their varying seats of leadership; the more years they served, the less training they attended. Subsequently, as new members joined ministry, it was a “get in, where you fit in” mentality. While that is not all bad, during the pandemic this notion proved not to be so beneficial. Because what it showed was the right, passionate people were not in the right places.

Second, this project showed, as leaders develop and grow, the whole church benefits. While individuals grow in their gifting, it adds value to the unit. Our goal should always be to add to the whole unit and not just want to stand out for applause. When the priority is collaborative leadership, then team performance is at an all-time high. Team performance helps to flush out personal ego.

Thirdly, sustainability often feels like a far-off goal, but this project shows one should always consider how this will last without me. This thought helps senior leaders and ministry leaders think about the bigger picture. I remember as a child, I often thought sustaining things was for “old” people. Yet, as I began matriculating through life, the

concept no longer was an afar off thought. In fact, it was no longer a thought, solely. After a while, it quickly became an embodiment. The ability to remain strong, vigilant, and enduring was not an item to just check off my to-do list, yet it became an ever-pursuing, evolving system that was executed at best in community with like-minded people and people groups.

Sustainability, within any institution, is a major contribution to longevity and legacy. One often wonders that when this life and/or season is over, what will be left behind? After this time has passed, what will remain? What will be said about me? These questions are examined on varying levels of life and arise in different seasons. To the same end, the church must ask similar, if not the same, questions. When one's tenure has concluded, what will be left of the church? How will the church continue to serve its parishioners, community, and the larger world?

While we serve in the Lord's church and God is beyond capable of sustaining it, these questions demand our attention. These questions help to shape a healthy conversation of vision and mission. These questions help to address lasting goals and core values. While sustainability is the driving force for lasting entities, the fuel of the very same is equipping leaders to effectively carry the vision, values, and mission. Although this concept might seem to be obvious, it is not. In a society, where self is at the forefront, what causes the work of individuals to be magnetized? To say "I did it" or "nobody handed me nothing" is common language and behavior. Yet, to do anything great, it must include others.

Sustainability is valued as the tabletop, yet equipping leaders are the legs. We often praise the entity sustained while ignoring the people and/or systems in place that

keeps it from falling apart. Still many corporations feel the idea of teamwork is a fad and has no lasting effects. As I reflect on this project which was surveyed in depth in this chapter, participants have expressed that personality and charisma have been driving factors to sustainability, yet it also presents a susceptibility.

Personality and charisma have its attractions while also having their limitations. The intent was to engage and sustain Christian church ministry. Many came to understand that was no easy responsibility. The responsibility is holy and deserves more than personality and charisma. The responsibility to Christian church ministry merits equipped, excited, well-rounded believers to spiritually engage in her development and legacy. The involvement of these believers can congeal with the senior pastor as a team to live out this holy assignment.

The power of alignment with pastor and people as a team can display an exponentially desire for diversity and openness. The influence of collaboration in the church shows the power personality, charisma, relationships, information, and participation. Shifting to collaborative leadership fosters a culture that can build longevity and success while building capable and effective leadership for the future.

Conclusion

As I approach the ending of the DMIN journey at United Theological Seminary, I must admit this journey has been extremely impactful. Considering the enormous personal growth I have experienced, this journey was needed. I have learned so much about myself these last six semesters from voicing and defending my theological convictions to becoming surer of my call, United has helped me to form what that looks

like. To flow and function in sure uncertain times, my time at United has assured me that I am here on purpose and for a purpose.

Entering United, it was just another degree for me. As make my exit, I leave with experiences, maturity, wisdom, and a soundness that money cannot buy. My community of cohort members was life changing as experienced through the laughs, the cries, the Zoom meeting, and our peer group sessions; these things have made me a better Christian. I was able to forge needed relationships and long-life friendships — we have literally become family.

As I seek to discern my next steps in ministry, I must admit that my cohort leaders have spared no expense in pouring into me ensuring that I was well-rounded and widely read. Making sure devotion was primary while expanding my creative imagination of preaching. All these key components have fostered a more faithful preacher and ministry leader. I leave United with an assurance to God-anchored for the next stop in my God-given purpose.

Intensives

The intensives that United provided was helpful in birthing and sharpening my gifts, talents, and abilities, while challenging my urgency to respond to a culture that is ever changing. Of all the themes, courses, and plenaries, the three listed below were life-changing:

- January 2023 – 21st Century Ministry Beyond the Norms: Emerging Models Discipleship
- August 2023 – 21st Century Ministry Beyond the Norms: Emerging Models of Prayer

- January 2024 – 21st Century Ministry Beyond the Norms: Emerging Models of Preaching

As I consider the state and future for the Black church, I must understand the need for more effective approaches to discipleship, prayer, and preaching. Considering the decline of the culture, it is important for me to own my stance of the power of discipleship, prayer, and preaching. As my cohort focuses on engaging and growing congregations through creative pastoral preaching and leadership models, stewarding models in discipleship, prayer, and preaching are my primary focus.

One sermon that stood out to me was “Preaching that Makes a Difference” from Dr. George Parks Jr., during Spring 2024 Intensives. Dr. Parks challenged my approach to preaching. He stressed the need to stay in the text and stay humble so that you are never bigger than the moment. This is important to embrace on my journey — to lead more people to Jesus Christ and not to me.

Interim Focus Groups

Our peer group sessions were just as impactful. In a small intimate setting, we were able to delve into creative pastoral preaching practices and reimagine leadership models. In one of the sessions, Dr. Danielle Brown, in her lesson, “Preaching and Leading through Transition,” shared her journey on being the first female pastor at a historical church. In her presentation, she taught that transition is not easy and the best way to embrace transition is to “grow in poise.” This helped me to be gentler with my process while growing into what God is calling me into.

Another peer session that really helped me was our collaboration with Drs. Lance Watson and William Curtis group. In a morning session, Dr. Curtis urged us to “lean into

our curiosity.” As we think about innovative approaches to church growth and creative ways to proclaim the gospel message, much of these ways begin in the land of curiosity. The good news is God is not intimidated by our curiosity — its God-given.

What was the Most Difficult Part of This?

As I think about the positive imprints of the journey, I also think about some moments where I have struggled. No process is completely smooth and will incur some bumps. One of the most difficult parts of the DMIN journey was finding balance. Being bi-vocational and an itinerant preacher, it was hard to find time to write. The busyness of work and travel ministry seemed a bit overwhelming to my scholastic pursuit. One of the things that helped me push through while in semester three was I had begun to develop a writing rhythm. That writing rhythm not only helped me with writing for my DMIN project, but also, I was able to incorporate it with my sermon writing time as well as writing reports for work. This taught me that writing is intentional, and you must make time for it.

If you Were to replicate this, what would you do different.

As I think about what my project transformed into, I also consider the factors that were large to survey in a six-week period. For example, one of the things that help build collaboration is unity. I would be interesting to develop a project discovering and/or establishing unity within the church with all servant leaders and ministry committees.

In addition, for the future study, a suggestion would be to do a case study on the senior pastor that would gauge how this study has helped him. Does he feel more relieved? Does he feel less overwhelmed?

APPENDIX A
EVENT INVITATION LETTER



DOCTORAL RESEARCH PARTICIPANTS NEEDED

DO YOU WANT TO WORK IN THE MINISTRY?

WHO IS ELIGIBLE TO PARTICIPATE:

- Must be an active member of the church
- Must be 18 and over


united
 Theological Seminary

For more information contact:
 Diamond Brooks
dbrooks1@united.edu

APPENDIX B
INFORMED CONSENT FORM

Informed Consent Form

Name: Diamond Brooks

Contact Information: 646-320-7202 dia.brooks1001@gmail.com

Introduction: I am a doctoral student at United Theological Seminary.

Purpose: I am conducting a study on leadership development with the members of Maranatha Baptist Church participates in a teaching series on the leadership development. This series of teachings purposes to one infused with a shift that will embrace a team model of persons that will feel equipped with the information and methodologies to serves in different leadership capacities. Thus, preventing the senior pastor from doing everything.

Requirements for Participation: You are invited because you are a tenured member of the church.

Procedures: If you agree to be in the study, you will be asked to participate in a 6-week study. You will come in-person and/or Zoom to Maranatha Baptist Church and/or Zoom to meet with me for 6 focus group discussions lasting at least 90 mins.

Risks: There are no known risks to you in this study and confidentiality will be maintained throughout its use.

Benefits: The benefits are that participants will feel equipped to lead in varying leadership capacities to prevent pastoral burnout.

Voluntariness: Participation is voluntary and you may skip any questions you do not wish to answer. You can also stop participating at any time. Your decision to participate will have no impact on your membership in the congregation. If something makes you feel uncomfortable in any way while you are in the study, please contact me directly in person at {researcher phone number} or {researcher email address}. My contact information is at the top of this consent form, as well. You can refuse to respond to any or all of the questions, and you will be able to withdraw from the process at any time.

Confidentiality: We will be careful to keep your information confidential, and we will ask you and all the focus group members to keep the discussion confidential as well. There is always a small risk of unwanted or accidental disclosure. The conversations and the focus groups will be recorded and transcribed only with your permission. Any notes, recordings, or transcriptions will be kept private. I will be the only one with access to your information. The files will be encrypted and password protected. You can decide whether you want your name used.

Summary: If you have any questions about the research study, please contact me.

Signature: Signing this paper means that you have read this or had it read to you, and that you want to be in the study. If you do not want to be in the study, do not sign the paper.

Being in the study is up to you, and no one will be mad if you do not sign this paper or even if you change your mind later. You agree that you have been told about this study and why it is being done and what to do.

Signature of Person Agreeing to Date Signed: _____ Date _____

APPENDIX C
PRE- AND POST-SURVEY QUESTIONNAIRE

Pre Survey Questionnaire

- 1-Define what leadership is?
- 2-On a scale of 0 (weak)-10(strong), how would you rate yourself as a leader?
- 3-Which biblical character best describes your style of leadership?
- 4-When you think of delegation, what is the first image that comes to mind?
- 5-What are the qualifications for you being a leader at Maranatha Baptist Church?
- 6-How can you include your leadership style at Maranatha Baptist Church?
- 7-How can your style of leadership create greater impact for Maranatha Baptist Church?
- 8-Why is leadership important during these times?

APPENDIX D
SPIRITUAL GIFTS TEST

Spiritual Gift Test

God has blessed each believer with Spiritual Gifts. Do you know what Spiritual Gifts God has given you? This Spiritual Gifts Test will help you determine what Spiritual Gift(s) and/or Special Talent(s) God has given you. The test evaluates 28 Gifts and Talents. Do NOT look ahead to see what these Gifts and Talents are because that will influence your results!

Instructions:

This Spiritual Gifts Test consists of 140 statements (pages 2-5) that you are to respond to by entering in a number for each on the Analysis Sheet (page 7). Depending on how you feel about each statement, enter a number between 1 and 10 where 1 means that the statement does not describe you at all and 10 means that the statement describes you perfectly.

This test is designed for Christians. If you have been a Christian for at least a few years, you should use your personal experiences as the basis for your Responses. If you consider yourself to be a new Christian, then your Responses should be based on how well each statement describes the desire of your heart (even if you have not yet done what the statement talks about).

Please keep in mind that this test was written by people, not by God, and as such it is certainly imperfect. It should be used as a starting place to begin to discover how God has gifted you, but not as an absolute indicator. The test may not always indicate your true Spiritual Gift(s). It is just one tool in what should be a life-long search for how God has blessed you so that you can bless others.

Please read this VERY CAREFULLY!

1. Before you start the test, find the Analysis Sheet (page 7) and fold it along the gray line that runs down the middle of the sheet. Fold it so that you can see the 140 numbered boxes but cannot see the names of the Spiritual Gifts and Talents.
2. As you take the Test, enter a Response (number from 1 to 10 indicating how well the statement describes you) in each of the pre-numbered boxes:
 - a. Write **10** if the statement **describes you PERFECTLY**.
 - b. Write **9 or 8** if the statement **describes you very well**.
 - c. Write **7 or 6** if you think the statement **most often applies** to you.
 - d. Write **5 or 4** if the statement **somewhat applies** to you.
 - e. Write **3 or 2** if you can only **slightly relate** to the statement.
 - f. Write **1 or 0** if the statement **does NOT apply to you** or if you disagree.

3. Now enter your Responses for this page of the test.
4. Continue this process for all five Test pages. The test will take about an hour to complete.
5. Respond to each Statement quickly with your first feeling. **The object is NOT to enter all high numbers, but to distinguish between the Gifts that you DO or DO NOT have.** You will probably have many more low number Responses than high number Responses. IF in doubt, then respond with 0.
6. Are you ready to start? Take a deep breath and begin . . .
7. When you are done, read the Analysis Instructions on page 8.

1. People come to me when they need help in desperate situations, and I am able to recommend a ministry that can help.
2. I feel empowered to stand-alone for Christ in a hostile, unbelieving environment.
3. I readily identify with Paul's desire for others to be single as he was.
4. I enjoy using my artistic talents to make things that bring glory to God.
5. It is easy to me to perceive whether a person is honest or dishonest.
6. I have spoken words of hope that God confirmed in others by the Holy Spirit.
7. I am attracted to non-believers because of my desire to win them to Christ.
8. I have urged others to seek Biblical solutions to their affliction or suffering.
9. I hold fast to my personal belief in the truth even in the presence of ridicule, apparent failure, or pain.
10. I can give sacrificially because I know that God will meet my needs.
11. I feel strongly that my prayers for a sick person effect wholeness for that person.
12. When I serve the Lord, I really don't care who gets the credit.
13. Our home is always open to whomever God brings to us.
14. I find myself praying when I possibly should be doing other things.
15. I have had insights of spiritual truth that others have said helped bring them closer to God.
16. Others are willing to follow my guidance to accomplish tasks for our church.

17. I feel great compassion for the problems of others.
18. I believe that God can miraculously alter circumstances.
19. I am able to relate well to people of different cultures.
20. Christian music always lifts my spirit and makes me want to praise and worship God.
21. I have a heart to help Christians who have lost their way.
22. I choose to live a simple lifestyle so I will have more time and money to devote to God's service.
23. I sometimes feel that I know exactly what God wants to do in a ministry at a specific point in time.
24. Studying the Bible and sharing my insights with others is very satisfying for me.
25. I have interpreted tongues so as to help others worship God without confusion.
26. Sometimes when I pray, it seems as if the Spirit steps in and prays in words I cannot understand.
27. I have felt an unusual presence of God and personal confidence when important decisions needed to be made.
28. Sometimes, I express my love for God by writing poems, songs, prayers, or devotionals.
29. I have been responsible for guiding tasks in my church to success.
30. I feel God has called me to go forth to establish new churches where people have never heard the gospel.
31. I am single and enjoy it.
32. I like to make gifts for others that will remind them of God or Jesus.
33. I can sense whether a person is moved by the Holy Spirit, an evil spirit, or by their own flesh.
34. It is a joy to speak uplifting words to people who are discouraged.
35. I have led others to a decision for salvation through faith in Christ.
36. I can challenge others without making them feel condemned.
37. I am totally convinced God will fulfill his word even if He is not doing so yet.

38. God has used me to meet someone's financial or material need.
39. When I pray for the sick, either they or I feel sensations of tingling or warmth.
40. The Spirit sometimes leads me to do a simple thing for someone that touches him or her deeply.
41. I enjoy greeting and welcoming people to our church or our home.
42. I seem to recognize prayer needs before others.
43. I am able to understand difficult portions of God's word.
44. I am able to delegate tasks to others to accomplish God's work.
45. I have a desire to work with those who have physical or mental problems to alleviate their suffering.
46. Others can point to specific instances where my prayers have resulted in what seems impossible happening.
47. I would be willing to leave comfortable surroundings if it would enable me to share Christ with more people.
48. Singing, dancing to, or playing songs of praise to God for pure enjoyment is personally satisfying.
49. God has shown fruit in my life in the effective discipling of other believers.
50. My desire for spiritual riches always outweighs my desire for money or material possessions.
51. I sometimes have a strong sense of what God wants to say to people in response to particular situations.
52. People have told me that I have helped them learn Biblical truths.
53. Sometimes when a person speaks in tongues, I get an idea about what God is saying.
54. I can speak to God in a language I have never learned.
55. Sometimes God gives me an insight into the proper course of action others should take.

56. I am able to take complex spiritual matters and write them down in a way that others can understand more easily.
57. I can serve others by organizing and harnessing their gifts to solve a particular problem.
58. I have little fear in leading people where God wants them to go.
59. I am glad I have more time to serve the Lord because I am single.
60. I like to work with my hands to make things to serve God.
61. The difference between truth and error is easily perceived by me.
62. I can effectively motivate people to get involved in ministry
63. I seem able to determine when the Spirit has prepared a person to received Jesus Christ.
64. People will take correction from me because they know I am on their side.
65. My hope in God, against all odds, is inspiring to others.
66. I have been willing to maintain a lower standard of living in order to benefit God's work.
67. I enjoy praying for sick people because I know that many of them will be healed as a result.
68. I have enjoyed doing routine tasks that have led to more effective ministry by others.
69. I try to make everyone feel welcome and comfortable at church suppers or social events.
70. When I hear a prayer request, I pray for that need for several days at least.
71. Through study or experience I have discerned major strategies God seems to use in furthering His kingdom.
72. God has given me an ability to "rally the troops" in giving aid to others.
73. I enjoy spending time with a lonely shut-in person or someone in prison.
74. God has used me personally to perform supernatural signs and wonders.
75. The thought of beginning a new church in a new community is exciting to me.

76. People have said they see the love of Jesus on my face when I sing, dance, or play music.
77. I feel that I am responsible to help protect weak Christians from dangerous influences.
78. A big house, a fancy car, or a large bank account are NOT important to me.
79. Sometimes I have a burning desire to speak God's word even if I know it will not be well received.
80. Teaching a Bible Class is one of the most enjoyable things I do (or could do).
81. When others have prayed in tongues, I felt that I understood the meaning of their prayer.
82. Praying in tongues has been meaningful to me in my personal prayer life.
83. When a person has a problem, I can frequently guide him or her to the best Biblical solution.
84. I love to study God's Word and write down what I have learned.
85. I can recognize talents and gifts in others and find ways of using these for God.
86. God has given me a position of authority over a number of groups of Christians.
87. I am single and have little difficulty controlling my sexual desires.
88. I am able to show the glory of God's creation through my art.
89. I can judge well between the truthfulness and error of a given theological statement.
90. I have verbally given confidence to the wavering, the troubled, or the discouraged.
91. I minister better to the spiritually unborn than to believers.
92. It is enjoyable to motivate people to a higher spiritual commitment.
93. I am ready to try the impossible because I have a great trust in God.
94. I have strongly sensed the Spirit leading me to give money to a specific person or cause.

95. Sometimes I have a strong sense that God wants to heal someone through my prayers or words.
96. I would rather work in secret than have my work recognized publicly.
97. I do NOT feel uncomfortable when people drop in unexpected.
98. Praying for others is one of my favorite ways of spending time.
99. I sometimes find I know things that I have never learned, which are confirmed by mature believers.
100. It is a thrill to inspire others to greater involvement in church work.
101. I enjoy visiting in hospitals and retirement homes, and feel I do well in such a ministry.
102. The Holy Spirit leads me to pray for impossible things that really come true.
103. More than most, I have had a strong desire to see peoples of other countries won to the Lord.
104. People have told me they were moved spiritually by my singing, dancing, or playing music.
105. I feel a call from God to be the spiritual leader of a group of Christians.
106. I am NOT jealous of those who have more material possessions than I do.
107. People have told me that I have communicated timely messages that must have come directly from the Lord.
108. I devote considerable time to learning new Biblical truths in order to communicate them to others.
109. When I hear others speak in tongues, I am compelled to explain the meaning.
110. When I give a public message in tongues, I expect it to be interpreted.
111. I feel that I have a special insight in selecting the best alternative in a difficult situation.
112. People say they have been touched spiritually by things I have written.
113. People sometimes look to me for guidance in coordination, organization, and ministry opportunities.

114. God has used me to bring the gospel to people who have never heard.
115. I am single and feel indifferent toward being married.
116. I feel compelled to use my hands to craft things that show the beauty of God's creation.
117. I can quickly recognize whether or not a person's teaching is consistent with God's word.
118. People who are feeling perplexed sometimes come to me for comfort.
119. I'm troubled when salvation is not emphasized.
120. I can identify with weakness and temptation so as to encourage people to repent and believe.
121. I have believed God for the impossible and seen it happen in a tangible way.
122. I strive to find ways to give to others without calling attention to myself.
123. I have prayed for others and physical healing has actually occurred.
124. If someone is facing a serious crisis, I enjoy the opportunity to help them.
125. When people come to our home, they often say they feel at home with us.
126. Others have told me that my prayers for them have been answered in tangible ways.
127. God has given me words to say in witnessing situations that surprised even me.
128. I can motivate others to obey Christ by the living testimony of my life.
129. Sometimes I am overcome with emotion for the person I am praying for.
130. People have told me that I was God's instrument to bring supernatural change in lives or circumstances.
131. People of a different race or culture have been attracted to me, and we have related well.
132. I enjoy using my musical talents to sing, dance to, or play Christian music much more so than secular music.
133. God has given me the ability to teach and preach spiritual truth.
134. I feel that I can best fulfill God's calling on my life by living simply.

- 135. Through God I have revealed specific things that will happen in the future.
- 136. I feel I can communicate Biblical truths to others and see resulting changes in knowledge, values, or conduct.
- 137. My interpretation of tongues has been confirmed by mature believers.
- 138. When I speak in tongues, I believe it is edifying to the group I am with.
- 139. People with spiritual problems seem to come to me for advice and counsel.
- 140. I sometimes prefer to write down my thoughts about God rather than speaking them out loud.

Analysis Sheet

Name: _____

Date: _____

Response 1-28 Enter 1 - 10 (page 2)	Response 29-56 Enter 1 - 10 (page 3)	Response 57-84 Enter 1 - 10 (page 4)	Response 85-112 Enter 1 - 10 (page 5)	Response 113-140 Enter 1 - 10 (page 6)		Sum of first 5 columns	Rank in order (highest to lowest)	Name of Spiritual Gift
1.)	29.)	57.)	85.)	113.)	=			Administration / Guidance
2.)	30.)	58.)	86.)	114.)	=			Apostle
3.)	31.)	59.)	87.)	115.)	=			Celibacy
4.)	32.)	60.)	88.)	116.)	=			Craftsmanship / Artisan
5.)	33.)	61.)	89.)	117.)	=			Discernment / Distinguish Spirits
6.)	34.)	62.)	90.)	118.)	=			Encouragement
7.)	35.)	63.)	91.)	119.)	=			Evangelism
8.)	36.)	64.)	92.)	120.)	=			Exhortation
9.)	37.)	65.)	93.)	121.)	=			Faith
10.)	38.)	66.)	94.)	122.)	=			Giving
11.)	39.)	67.)	95.)	123.)	=			Healing
12.)	40.)	68.)	96.)	124.)	=			Helps / Service
13.)	41.)	69.)	97.)	125.)	=			Hospitality
14.)	42.)	70.)	98.)	126.)	=			Intercession / Prayer
15.)	43.)	71.)	99.)	127.)	=			Knowledge
16.)	44.)	72.)	100.)	128.)	=			Leadership
17.)	45.)	73.)	101.)	129.)	=			Mercy / Compassion
18.)	46.)	74.)	102.)	130.)	=			Miracles
19.)	47.)	75.)	103.)	131.)	=			Missionary
20.)	48.)	76.)	104.)	132.)	=			Music
21.)	49.)	77.)	105.)	133.)	=			Pastoring / Shepherding
22.)	50.)	78.)	106.)	134.)	=			Poverty (voluntary)
23.)	51.)	79.)	107.)	135.)	=			Prophecy
24.)	52.)	80.)	108.)	136.)	=			Teaching
25.)	53.)	81.)	109.)	137.)	=			Tongues (interpreting)
26.)	54.)	82.)	110.)	138.)	=			Tongues (speaking)
27.)	55.)	83.)	111.)	139.)	=			Wisdom
28.)	56.)	84.)	112.)	140.)	=			Writing

Analysis Instructions

1. First, look over the Analysis Sheet to make sure you have entered a number from 1 to 10 in each of the 140 pre-numbered Response boxes. If you left any of the boxes empty, go back to the corresponding question(s) and enter your Response.
2. Now, unfold the Analysis sheet. Calculate the sum of the 5 Responses in each horizontal row and enter it in the Sum column. You need to do this for each of the 28 rows of Responses. Each sum should be a number between 5 and 50.
3. Next, look over the 28 numbers you have just entered in the vertical Sum column. Look for the highest number you can find (for example 47). Now, place an "A" in the Rank column for the row with the highest Sum. If there is more than one row with this same high number, place an "A" in the Rank column for each.
4. (If you placed an "A" in 3 or more Rank boxes, then skip this step) - Look for the second highest number (for example 43). Place a "B" in the Rank column for each row with this number.
5. (If you placed an "A" or "B" in 3 or more Rank boxes, then skip this step) - Look for the third highest number and place a "C" in the Rank column for each row with this number.
6. Now look at the names of the Spiritual Gifts / Talents beside the Rank boxes where you entered "A", "B", or "C". These are the Spiritual Gifts and Talents that it seems God has given to you.
7. You can find out more about your Spiritual Gifts and Talents by reading the Spiritual Gifts Reference Material on the following pages. If you are reading this document on a computer with Internet access, clicking on any Bible verse reference will open a window containing that Bible verse. After reading the verse, you can close the Bible window to return to this document.

This Spiritual Gifts Test is also available on the Internet at <http://www.kodachrome.org/spiritgift>. The Internet version performs an automatic analysis so you don't have to do any calculating.

This Printable test can be downloaded at <http://www.kodachrome.org/spiritgift/download.htm> .

If this Spiritual Gifts Test has been a blessing to you, then you are asked to make a donation of whatever amount you think is appropriate by going to <http://www.kodachrome.org/spiritgift/donate.htm> .

This material is made available by Ken Ellis.
Please send any comments to spirit-gift@kodachrome.org .

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